

THE GARDEN
OF ELOQUENCE,
CONTAINING THE MOST EXCEL-
lent Ornaments, Exornations, Lightes,
flowers, and formes of speech,
commonly called the Figures
of Rhetorike.

By which the singular partes of mans mind, are
most aptly expressed, and the sundrie
affections of his heart most effec-
tuallie vttered.

*Manifested, and furnished vvith varietie of fit exam-
ples, gathered out of the most eloquent Ora-
tors, and best approued authors, and
chiefly out of the holie
Scriptures.*

Profitable and necessarie, as wel for priuate speech,
as for publicke Orations.

*Corrected and augmented by the
first Author.*

H. P.



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dwelling in Fleetstreet.

1593.

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TO THE RIGHT HO- NORABLE SIR IOHN

Puckering Knight, Lord keeper

*of the great seale of
England.*



Albeit (Right Honorable) it may seeme to
some men at the first sight, a matter importu-
nate, to interrupt your Lordships graue, deep,
and weightie considerations, sitting as you
do at the sterne of the commonwelth in these
daies of danger, yet seeing the infirmitie of our mortall e-
state cannot possible indure to stand continually bent, no,
not in the contemplation of the most excellent subiect, or
matter of greatest importance, May it therefore please your
good Lordship (if for no other cause yet) partly for your
owne ease, release, and recreation, and partly for patronage
to poore and painfull studētes, to lend your honorable view
to these my simple labours, hoping that as you are not wont
either to close your eies, or stop your eares to the meanest
or the poorest, so your Lordship wil not refuse to spare some
time (when your leasure may best permit) to cast your eie
vppon these meane and simple frutes of my studies: The ar-
gument whereof albeit I confesse it subiect to the exceptions
of many, and peraduenture to the reprehensions of some,
which seeme to make a diuorce betweene nature and art,
and a separation betweene pollicie and humanitie: yet *Ci-
cero* being both a most excellent Orator and prudent poli-
tick, doth mightily support, and defend it against all obie-
ctions, as we may plainly see in one short sentence of his
(among many other tending to this purpose) where he saith:
Vt hominis decus est ingenium, sic ingenij lumen, est eloquentia:

A. B. ij.

that

*De claris
oratoribus.*

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that is, as wit is mans worship, or wisedome mans honor, so eloquence is the light and brightnesse of wisedome, in which sentence, he both expresseth the singular praises of two most worthie vertues, and also enforceth the necessitie, and commendeth the vtilitie of their excellent conjunction. And true it is that if we ioine with this prudent Orator in a diligent inquisition and contemplation of wisedome, and in a deliberate consideration of art, we shall see that verified which he hath here affirmed. For if we enquire what wisedome is, we shall find that it is the knowledge of diuine and humane thinges, if whose gift it is, we shall be certified, that it is the gift of God, if we consider the inuentions thereof they are wonderfull, if the works they are infinit, if the frutes, they are in vse sweete, in nature necessarie, both for the search of truth and for the direction of humane life. Brieflie this vertue is the louing & prouident mother of mankind, whom shee nourisheth with the sweete milke of prosperitie, defendeth against manifold dangers, instructeth with her counsell, and preferreth to the imperiall dominion ouer all earthly creatures: and lest dissenting with himselfe, he should by his owne contention worke his owne confusion: she deuisech lawes to support equitie, and appointeth punishments to repress iniurie, she inuenteth the art and skill of warre, to resist violence offending against peace, she maintaineth the one, and directeth the other, and is the mightie Empresse of them both.

Finallie, by her the true felicitie of man is found out and held vp, without her it falleth by a sudden, and wofull ruine: by her his honor is highly aduaunced, without her it sinketh into shame and reproach, and is vterlie confounded: by her hee is indued with a blessed state of life, without her he perisheth in miserie and death.

Now

Dedicatorie.

Now lest so excellent a gift of the diuine goodnesse (as wisdom here appeareth to be, and is) should lye suppress by silence, and so remaine hid in darknesse, almightie God the deepe sea of wisdom, and bright sunne of maiestie, hath opened the mouth of man, as the mouth of a plentiful fountaine, both to powre forth the inward passions of his heart, and also as a heauenly planet to shew foorth, (by the shining beames of speech) the priuie thoughts and secret conceites of his mind. By the benefit of this excellent gift, (I meane of apt speech giuen by nature, and guided by Art) wisdom appeareth in her beautie, sheweth her maiestie, and exerciseth her power, working in the minde of the hearer, partly by a pleasant proportion, & as it were by a sweet & muscicall harmonic, and partly by the secret and mightie power of perswasion after a most wonderfull manner. This then is the vertue which the Orator in his praise before mentioned calleth eloquence, & the brightnesse of wisdom, for that by the mean hereof, as well the rare inuentions & pleasant deuises, as the deepe vnderstanding, the secret counselles, & politicke considerations of wisdom, are most effectually expressed, and most comely beautified, for euen as by the power of the Sun beames, the nature of the roote is shewed in the blossome, & the goodnesse of the sap tasted in the sweetnesse of the frute, euen so the precious nature, and wonderfull power of wisdom, is by the commendable Art and vse of eloquence, produced and brought into open light. So that hereby plainlie appeareth, both the great necessitie & singular vtilitie of their coniunction before commended, for the one without the other, do finde both great want, and shew great imperfection, for to possesse great knowledge without apt vtterance, is, as to possesse great treasure without vse: contrariwise to affect eloquence without the discretion of wisdom, is, as to handle a sweete instrument of musicke without skill. But the man

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which is well furnished with both : I meane with ample knowledge and excellent speech, hath bene iudged able, and esteemed fit to rule the world with counsell, prouinces with lawes, cities with pollicy, & multitudes with perswasio: such were those men in times past, who by their singular wisdom and eloquence, made sauage nations ciuil, wild people tame, and cruell tyrants not only to become meeke, but likewise mercifull. Hence it was, that in ancient time me did attribute so great opinion of wisdom to the eloquent Orators of those daies, that they called the sacred, holy, diuine, & the interpreters of the goddes, for so doth *Horace* commending *Orpheus*, his words be these.

*Agrestes homines sacer interpretisque Deorum,
Caeibus, & fædo victu deterruit Orpheus:
Dictus ob id, lenire tigres rigidosque leones.*

The Poet here vnder the name of tigers and lions, meant not beasts but men, & such men as by their sauage nature & cruell manners, might well be compared to fierce tigers and deuouring lions, which notwithstanding by the mightie power of wisdom, and prudent art of perswasion were converted from that most brutish condition of life, to the loue of humanitie, & pollicke gouernment, so mighty is the power of this happie vnion, (I meane of wisdom & eloquence) that by the one the Orator forceth, and by the other he allureth, and by both so worketh, that what he commendeth is beloued, what he dispraiseth is abhorred, what he perswadeth is obeyed, & what he dissuadeth is auoided: so that he is in a maner the emperour of mens minds & affections, and next to the omnipotent God in the power of perswasion, by grace, & diuine assistance. The principal instrumēt of mans help in this wonderfull effect, are those figures and formes of speech cōteined in this booke, which are the frutefull branches of eloquution, and the mightie streames of eloquence:
whose

Dedicatorie.

whose vtilitie, power, and vertue, I cannot sufficiently commend, but speaking by similitude, I say they are as stars to giue light, as cordials to comfort, as harmony to delight, as pitiful spectacles to moue sorrowfull passions, and as orient colours to beautifie reason. Finally they are as martiall instruments both of defence & inuasion, and being so, what may be either more necessary, or more profitable for vs, then to hold those weapons alwaies readie in our handes, wherewith we may defend our selues, inuade our enemies, reuenge our wrongs, ayd the weake, deliuer the simple from dangers, cōserue true religion, & confute idolatry? for looke what the sword may do in war, this vertue may performe in peace, yet with great difference, for that with violence, this with perswasion, that with shedding of blood, this with pearcing the affections, that with desire of death, this with speciall regard of life.

Now, lest this part should seeme an empirie art of wordes, without wisdom or substance of matter, I haue gathered out of the most excellent Orators, & best approued authors, varietie of fit examples for euerie figure by it selfe: which figures or formes of speech, I haue disposed into orders, described by their properties, distinguished by their differēces, noted their singular vles, & added certain Cautions to compassse them for feare of abuse. And now Right Honourable, hauing finished this little booke (although with no little labor) I hope to the good of many, and hurt of none, with sincere affection, & with most humble dutie, I present it to your good Lordship, as to a louer & fauourer of learning, in hope of your fauourable acceptation, being mooued hereunto by lōg experiēce of your lordships excellēt wisdom, & cōstant goodnes, ready at al times to lēd your helping hand (in good causes) to them which by necessitie & distresse, stood in need therof, amōg which, I am one that haue tasted of your goodnes & cōfort: the remēbrāce wherof, hath bin one principall

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motiue, of taking this labor in hand, to the end that I among the rest which loue and honour your Lordship, might haue somewhat to signifie my gratitude and bound dutie : beseeching your Honor, albeit this worke be such as your Lordship shall litle need, being so richly furnished by nature, yet for their sakes who may take benefit by it, you will please to shadow and protect it vnder the wings of your honourable fauour. That I may not trouble your Lordship any further, I commend your Honor with my hartie praiers, to the mercifull protection of the Almighty, beseeching him, that by his grace and mercy you may long continue, to her most excellent Maiestie a most faithfull and prudent Counsellour, to the oppressed a reliefe, to innocents a sure protectiō, to your country a treasure, to your friends a comfort, to godlie and painfull students a gracious *Mecenas*, and to the posteritie of many ages, a renowned president of equitie.

At North Mymmes the 3. of February. 1593.

*Your Honors most humble to be
commanded,*

Henry Peacham.



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The names of figures.

Figures of the Grecians are called Tropes and Schemates, and of the Latines, figures, exornations, lights, colours and ornaments. Cicero who supposing them to be named of the Grecians Schemates, as gestures and countenances of speech, called them Concinnitie, that is, propriety, aptnesse, comelinesse, formes and consozmations, compzising all ornaments vnder one name.

A Figure what it is.

A Figure is a forme of words, oration, or sentence, made new by art, differing from the vulgar maner and custome of writing or speaking.

A Figure how it is deuised,

A Figure is either

A Trope or A Schemate.

A Trope what it is.

A Trope is an artificiall alteration of a word, or a sentence, from the proper and natural signification to another not proper, but yet nigh, and likely.

The beginning, and causes of Tropes.

The causes of Tropes are three, necessity, will and arte, & of these three necessity was the first, for when there wanted words to expresse the nature and propertie of diuerse things, men were vrged and constrained to seeke remedie for the supply of so great a want, whereupon wise men calling to remembrance that many

1. Necessity.

things were verie like one to another in some respect of nature, thought it good to borrow y^e name of one thing, to signifie another, which did in some part or property of nature resemble it, & thus began they to vse translated speech: declaring their meaning by similitudes and compared significations. And then, seeing that by this meanes matters were well expressed, their meanings more largely uttered, and their inuention well commended, men in their priuate speech, and Orators in their publike orations, refused such words as were proper, and had little sweetnesse, or could not declare the nature of the thing so well, and vsed other wordes borrowed from like things, both for the grace sake of the similitude, and also for the cause of perspicuitie of the thing expressed.

Since vpon good liking, and confirmed iudgement, the wisdome of man hath inuented and found out an Art, not onely teaching where apt translations may be found, but also giuing excellent rules and certaine directions, how they should be most aptly and properly applyed.

The places from whence translations may be taken, are infinite, notwithstanding there be certaine that be verie vsuall, ready, apt and pleasant, which I purpose hereafter to obserue and note, as the most plentifull fields, yielding such profitable and pleasant flowers.

This excellent Art of translating, among other profitable rules commendeth to vs this necessarie obseruation to begin with, that is to say, that those things ought to be equal in proportion, which we purpose to compare by translation, that is, of foure things two ought alwayes to be compared to two, as for example, we say the flower of age, here in this translation the herbe and the flower is compared to man and his youth, for the same that the flower is in the herbe, the same is youth in man. By the same proportion the Poet saith, unhappy Dido enflamed is, in this example Dido and her loue is compared to the wood and the fire.

This rule is alwayes most diligently obserued of wise and learned men, whose words and works are by this singular forme of speech both pleasantly beautified, and brightly adozned. The especial commendation of translated speech I will referre it to the proper vse of euerie singular Trope.

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The diuision of Tropes.

Tropes are either of

Words or Sentences.

Tropes of words are these. *S.*

1. Metaphora. 2. Onomatopœia. 3. Catachresis. 4. Synechdoche.
5. Metonymia. 6. Antonomasia. 7. Metalepsis. 8. Antiphrasis.

Metaphora. 1.



Metaphora is artificial translation of one word, from the proper signification, to another not proper, but yet nigh and like.

The efficient cause of a Metaphore.

It is apparant that memorie is the principall efficient of a Metaphore, for being the retentive power of the mind, it is the treasure house of mans knowledge, which as it possesseth the formes of known things, so is it readie at all times to present them to mans vse, as often as occasion, and cause both necessarily require. As for example, he that hath seene a caterpillar eating and deuouring the tender buds and blossomes of trees and plants, and after this shall see an idle person liuing by the spoyle of other mens labours, is put in mind to call him a caterpillar: he that hath seene a gulph or gaping sinke, swallowing a continuall streame or mightie quantitie of water, and afterward shall see a man consuming his substance and patrimonie in prodigalitie and riot, is put in mind to call him a gulph of patrimonie or a sinke of wealth.

It is to be confessed notwithstanding, that memorie worketh not all alone in the framing of translations, but hath exact iudgement alwayes to helpe her, for memorie presenteth the former part of the comparison, and iudgement applieth the later, for a man may easily remember what he hath seene, but yet if he want discrete iudgement, he cannot aptly compare to it the thing that he now seeth although there be some fit similitude betwæne them, and also some necessarie occasion to vse it: and therefore ample

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knowledge, perfect memorie, and exact iudgement ioyning together in one mind, are the principall and especiall causes of all apt and excellent translations.

The places from whence translations may be take are infinite, yet of that infinite number certaine are chosen out, as most apt, most vsual, & most commendable, which are these following.

From man him selfe, and first from his senses.

1. From the sight.



So the sight among the rest of the senses is most sharpe, and pierceth furthest, so is it proued most sure, and least deceiued, and therefore is very nigh to the mind in the affinitie of nature, so farre south as an externall sense of the bodie may be compared to an internall vertue of the mind. The considera-

tion hereof causeth men to vse the words which are proper to this sense and that very often, as fit to signifie many vertues of the mind, as the vnderstanding, knowledge, prouidence, carefulnesse, hope, opinion, iudgement and such like. Hence it is that a man may say, I see your meaning, I see your malice, here the translation is from the sight to the mind: for to speake properly we can not say, we see mens meanings, or mens malice, which are inuisible in respect of our bodily sight. But yet in respect of our minds we may perceiue, and vnderstand them, as by some probable conjectures, or likely tokens collected by reason and iudgement. An example of the holy Scripture, when the Quene of Saba had scene the wisdom of Salomon: now to speake properly she proued & vnderstood the wisdom of Salomon, but see it she could not. Another. The king that looketh well about him driueth away all euil: here the word, looketh well about is the translation, and signifieth the regard and carefull gouernement of his kingdome. Another. You looked for much, and lo it is come to litle: here to looke for, signifieth to hope for.

2.Chron.9.

Prou.3.

Agge 1.

In

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In the sight of the vnwise they appeare to die, that is, in the opinion of iudgement of the vnwise. Sap. 4.

He that putteth his hand to the plough, and looketh backe, is vnmeet for the kingdome of God: by looking backe is meant vnconstancie or wauering of mind. Luke 9.

In like maner by this place we may signifie, by looking vp, heauenly meditation, for so doth our Saviour Christ vse it, where he saith, then looke vp, for your redemption draweth nigh. Also by high lookes is very often signified pride and disdaine, by winking parcialitie, by circumspection wisdom and prouidence, by looking awry displeasure, by looking downe discomfort, and sometime biew and suruay, by looking vpon due and deliberate consideration. Now as the sense of sight doth aptly expresse many vertues of the mind, so the priuation thereof, which we call blindness, may be fitly vsed to signifie the contraries, as for example, Gifts blind the wise, that is, gifts obscureth the vnderstanding, and seduceth the will of wise men: blind are they and the guides of the blind, that is, altogether ignorant and destitute of knowledge. Deut. 16.

From the hearing.

From the hearing are diuerse translations taken, not so much seruing to signifie the powers of the mind, as to expresse the affections of the heart. An example. Heare the complaint of the fatherlesse and widow, that is, do them iustice, pitie them, and tender their distressed estate.

He that is scornfull will not heare when he is reproued, in this translation refusing to heare signifieth disdaine of correction, and hatred of doctrine. Prou. 13.

Heare no counsell against innocent blood, that is, consent not to that counsell which induceth to shed the blood of innocent persons. Esa. 33.

My sonne heare thy fathers doctrine, that is, obey it.

Heare the small as well as the great, the word heare in this place signifieth the action and execution equitie. Deut. 1.

Talke thou with vs and we wil heare, that is, we will attend and imbrace thy doctrine.

The noise of hoeses is heard from Dan, that is, foresene by the the Prophet. Ier. 8.

Gen. 17. 20.

Concerning Ismael I haue heard thee, signifying by hearing, a graunting to Abrams petition. Thus from this sense as you see translations be taken to signifie pitie, compassion, ayd, succour, consent, obedience, equitie, attention, foresight, and granting. And by the prination of this sense many things contrary to these former significations may be expessed, They are deasse and can not heare, signifying that they are vnapt to accept doctrine. Againe, They will not heare, that is, they are obstinate, and hardened against all good counsell.

From the smelling.

Ephes. 5. 2.

From smelling these translations and such like may be taken, Being wise & prouident, by his singular foresight did timely smell out the vngratious practises, and priue conspiracies of the enemies bent against the citie and comon wealth. Here by smelling out, is signified knowledge gathered by prudent suspicion, and wittie coniectures. An example of the holy Scripture, A sacrifice of a sweet saueur, that is, a sacrifice acceptable to God.

The things which do please this sense, are swete saouours, and pleasant odors, and therfore the vse of this sense in translation is commonly vsed to signifie the pleasure of the mind, as the contraries are vsed to expresse the hatred and offence of mans heart, as when it is said, that abominations of sinne do stinke and are odious to God and all good men.

As also the property of smelling findeth oftentimes the effect before the eye can discern the cause: so prouidence and foresight, which this sense doth most aptly signifie in translation, do manie times espie and preuent secret practises and priue conspiracies before they take effect.

From feeling or touching.

Iob. 2.

Iob. 19.

From this sense are sundrie Metaphors taken. An example of the holy Scripture, Stretch out thy hand now, and touch him selfe and his flesh: here to touch doth signifie another thing then it doth in the proper signification, for Sathan by touching vnderstandeth a piercing, and plaguing of Iobs bodie with grieuous and lothsome diseases. In the same signification Iob afterwards vseth
the

the same word, saying, the hand of God hath touched me, that is, hath grievously smitten and wounded me.

Another example, And they were pricked in their hearts, meaning, pierced with sorrow and repentance. Act. 2.

Art thou so senseless, that thou neither feelst hurt by thy foe, nor benefit by thy friend? Here by feeling is signified understanding, and by the want of feeling is understood the astonishment of mind or lacke of wit. Briefly by this place these translations are used, by touching is understood prouoking, by feeling understanding, by nipping taunting or priue mocking, by wounding confusion, by pricking remorse of conscience, by renting extreame griefe, by smoothnesse faire speech or flatterie, by coldnesse want of affection, by heate vehement displeasure or feruent zeale, by dzyne defect, by embracing loue or possession of pleasure.

From the tasting.

From this sense and his subiectes, these kinds of translations are taken. Cicero to Atticus: you may tast that man, that is, you may trye & proue him. Man is bozne to tast as well the sower as the swete, that is, as well to suffer aduersitie as to enioy prosperitie.

Moreouer by this place we may by swetnesse signifie pleasure, by bitternesse griefe of mind, or crueltie of speech, and by sowernesse seueritie.

Examples of the sacred Scripture, Tast and see how gracious the Lord is. Another: There are certaine of them which stand here, that shall not tast of death till they see the kingdome of God. Another: And hauing once tasted of the heauenly gifts, in these examples tasting is put Metaphorically, & signifieth experience, but yet in sundry respects. Psal. 54. Luke 9. 27. Heb. 6. 5.

Hitherto I haue noted those places which do serue from the bodie to the mind: and now next I will obserue those translations that are taken from the mind and applyed to the bodie.

From the mind to the bodie.

From things in the minde to the parts of the body, as to call a

wound angrie, or wofull: a tongue malicious, and also when we say, a pitifull eye, a liberal hand, a wise eare. Now these words angrie, wofull, malicious, pitifull, and wise, do belong properly to the mind, yet by this forme of speaking, they signifie passions and properties of the bodie.

Eccles. 2.

An example of holy Scripture, whatsoever mine eyes desired I let them haue it. Here Salomon attributeth desire to the eyes, which is a word properly belonging to the mind and not to the eyes, which are parts of the body.

Eccles. 1.

Also in like sense he saith, The eye is not satisfied with sight, nor the eare with hearing: by the eye and eare he vnderstandeth the desire of the mind kindled by those senses.

From liuing creatures without reason, to man partaker of reason.

From the creatures without reason Metaphors are taken, and applied to men, by which forme of speech mens qualities & conditions are described by the properties of dumbe beasts: by this place, a tyrant is called a lyon, an extortioner a wolfe, a man without mercie a tigre, he that is deceitfull and subtle a fore, a shamelesse rayler a barking dogge. In praise, the innocent is called a doue, the meeke and patient man a lambe, the faithfull in loue and wedlocke a turtle. The particular properties of the dumbe creatures are very significant, especially in their Herbes and Verbals, for by whining we signifie murmurat[i]on & grudging, by stinging secret mischiefe, by crowing proud and arrogant insulting, by swimming possession of abundance, or fruition of great felicitie, by roaring impatient miserie, by hissing terrible threatening, or bitter cursing, by howering attending opportunity, by deuouring consumption, and by fawning flatterie.

From man to the brute creature.

From the reasonable to the vnreasonable the vsuall translations are these and such like, as to say, the mourning doue, the muscalle nightingale, the proud peacocke, the flattering dogge. By the same forme of speech we may call the emmet prouident, the cat circumspect, the spider diligent, the toade mistrustfull, the rauen wise, the serpent subtle. These particular translations serue

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serue to shew how neare these creatures do come to man in these rehearsed properties.

From the liuing to things without life.

This part of translation is also very apt and significant, by this place the sea is sayd to swallow, the wind or tempests to rage, the frost to bite, the ground to thirst, field and flowers to reioyce. Also we say, that waters do roare. Also in maner, as if I should say, Doeſt thou not know that fortune is fleeting? that avarice is insatiable, that loue is blind, that enuie stingeth where she is fostered, that malice thirsteth after blood?

This place is very copious both to Poets and Orators, & also to private speech. This place for the most part is the fountaine of the figure called Prosopoeia: hence it is that Poets and Orators do attribute to things which are without life, not only life, but also reason and affection, and sometime speech. An example of Poetrie, The firmament bewailed his funerall, the sunne mourned and would not be seene, and the clouds shed great plentie of sorrowfull teares. This kind of fained description, is framed only by attributing life, sense, reason, and affection to things which are void of them all.

From things without life to things hauing life.

From this place Metaphors of this sort are take. as to say, that men of famous renowne do shine, which is onely proper to the planets, as the Sunne, Moone and starres: in like maner we say, a stonie heart, a greene head, a leaden wit, raw youth. Also a bitter people, a crooked nation, a warpe iudge, a glorious prince, the blossome of tender age, the mist of memorie. In these examples by shine is signified excellent fame and renowne, by stonie heart crueltie, by leaden wit a mind of small capacitie, &c. This place is also very copious, and serueth much to perspicuitie.

From things senslesse to things senslesse.

By this place vices are sayd to bud, desires to burne, beautie to wither, anger to boile, & sometime to flame. In like forme we say, that enuie is the canker of fame, that idlenesse is the rust

1. Cor. 15.

of a common wealth, that euill words do corrupt good maners. Also by this place are these and such like translations, a golden sentence, a filed phrase, flowing speech, y waues of worldly troubles, the stormes of aduersitie, the carkasses of mangled and destroyed cities. These significations are euident inough, and therefore I omit their interpretation.

From the offices and actions of men.

Luke. 6. 37.

From the offices and actions of men are very vsuall translations, and apt for description. 1. From the Magistrate. Examples of holy Scripture, Judge not and you shall not be iudged, condemne not, and ye shall not be condemned. Here iudging and condemning be Metaphoricall, the authoritie to iudge and condemne pertaineth properly to Judges who are lawfully deputed by the Princes of kingdomes to that office.

Ephes. 4.

Whose names are written in the booke of life, here the wordes written and booke, are Metaphors taken from the Registers of Judges, or Scribes, or Secretaries of Princes, who are went to register and inroll the pardons of life.

2. Tim. 4.

Ephes. 6.

2 From martiall actions and practises. Examples of holy scripture, I haue fought a good fight. Another. Put on the armour of God, that you may resist in the euill time: also, we wastle not against flesh and blood, &c.

Iere. 8.

Eccles. 6.

Arme not thy selfe to make warre against God, vndermine not the simple and silly man, wound not the conscience of thy weake brother, cline not too fast to the seate of honoꝝ, tread not the poꝝe vnder thy foote, triumph not before the victorie.

3 From the Physitian and Chirurgian, They heale the hurt of my people very slenderly. Another. A faithfull friend is a medicine of life. By this place men say, that an iniurie may be salued, that is, may be recompenced, that an ill member of a common wealth ought to be cut off, that is, ought to be executed according to his deserts.

Job. 4.

4 From the husbandman. Examples of Scripture, They that plow iniquitie shall reape the same.

1. Cor. 3.

4. Reg. 14.

I haue planted, Apollo hath watred.

Thou art he whom I must thresh.

Sathan

Sathan hath desired to sift you.

We shall gather the wheate into his barne, &c.

Mat. 3.

5 From Artificers many translations are taken, as these and such like, to build, to pull downe, to set vp, to waygh in ballance, to bray in a morter, to plane, to square, to mingle, to ioyne, to digge, to frame, &c.

From certaine Substantiuēs very much vsed
in translation.

From certaine Substantiuēs, very apt and pleasant Metaphors are taken, as these following, and such like, Thy word is a lanterne to my fete, and a light vnto my pathes. Psal. 119.

The night is past, & the day is come. Another, The day dawne and the day starre ariseth in your hearts. Rom. 13. 2. Pet. 1.

They haue stumbled against the stumbling stone. They are fallen into the same pit they made for others.

The way of sinners, and the chaire of scorers.

Psal. 1.

Also we say by this place, that impunitie is a gate to all mischief, that hypocrisie is couered vnder the cloke of religion, that the hope of an hypocrite is a spiders web, that one euill condition is the staine of life. These also are common Metaphors, a spectacle of vertue, a haue of peace and rest, a buckler of defence, a fountaine of life, a rocke of refuge, a treasure of goodnesse, a shadow of protection. This place is a verie plentiful streame of translations, and as it is most plentiful, so is it not least pleasant.

From the foure Elements.

First to begin with translations taken from the nature and propertie of fire we say a man of an inflamed mind, the flaming desire of malice doth seildome die till it be quenched with blood. kindle not wrath, lest thou beest not able to quench it: an euill name is the smoke of sinne.

2 From the aire, His tyrannie neuer ceased thundring out most dreadfull threatnings, & with his venomous breath he blasted the Greene and flourishing prosperitie of his common wealth.

By this place we say, The raging tempests of sedition, the whirlwinds of trouble, the infection of ill examples.

Psal. 51.

Psal. 18.

Psal. 23.

3 From water, by this place it is, that one calleth wedlocke a swete shower mingled with sharpe haile. An example of the holy Scripture, Wash me O Lord and I shall be whiter then snow. Also the Apostle saith, Quench not the spirit: we say in a prouerb, Strive not against the streame. Likewise in this petition, Let the deaw of thy mercy O Lord refresh the heate of my miserie: We shall take me out of many waters, that is, out of many dangers: and in another place he sayth, And leade me forth by the waters of comfort.

By this place we say, the waues of worldly troubles, that men ebbe or flow, thereby signifying either their amendement or decay, whether it be in the state of health or wealth.

4 From the earth are borrowed these & such like translations, a large field of matter, a mountaine of wealth, a wilderness of doubts, a denne of thæues, a path of pleasure, a way of error, a bale of miserie.

From men to God.

Exod. 19.

S infinite and incomprehensible is the nature of Almighty God, and mans capacitie of so small a compasse, that no one attribute of God can be conceiued by mans weake vnderstanding without the helpe of earthly images and naturall proprietie well knowne to man, and therefore forasmuch as mans eye cannot behold inuisible vertues, nor his vnderstanding able to apprehend the incomprehensible wisdom: Almighty God of his goodnesse hath described him selfe by the most excellent and euident letters and characters imprinted most liuely in his creatures, not only by such as are somewhat secret, but also and most chiefly by such as are euident and manifest to mans vnderstanding and knowledge. Hence it is that he is called a King, a Lord, a Lord of hosts, a Judge, a father, an husbandman, a planter of a vineyard, a shepherd, a nurse, a guide, a rocke, a buckler in the day of battel, an Eagle: these and such like are the letters of comfort, by which we may easily reade and plainely vnderstand the goodnesse of our God towards vs, for by earthly kings, and Lords of armies is described to vs his maiestic and his power: by Judges his equitie and loue of iustice, by fathers his loue and tender compassion, by shepherds

shepherds his dayly prouidence and careful custodie of his people, by nurses his most louing regard and manifold benefites, by guides, his gouernement and safe conduction, by rockes his sure defence against all violence and oppzession. But in respect of his enemies, he is pourtrayed with letters of another qualitie, he is called a giant to wound, a iudge to condemne, and a fire to consume. This part of translation is called of the Grecians Anthropolopatia, that is, an attributing to God humane affections.

From God to men.

By this place we giue the titles of highnesse and maiestie to Princes, which are proper to God, yet mete for them in respect of their high dignities & princely thrones, wherein Almighty God the giuer of maiesty hath placed the. An example of the sacred Scripture, I said ye are Gods: by calling the Gods he signifieth from whom they haue their authoritie, whose place they supply, whose person they present, and whose example they ought to follow, both in executing of iustice, and in shewing of mercy. Thus in one word they are put in mind what they are, or what they ought to be, and being as they should be, that they ought so to continue.

Psal. 81.

The vse of Metaphors.

All Metaphors haue their manifold frutes, and the same both profitable and pleasant, which is a thing well known to men of learning and wisdom. First, they giue pleasant light to darke things, thereby remouing vnprofitable and odious obscuritie.

1. They giue light.

Secondly, by the aptnesse of their proportion, and nearenesse of affinitie, they worke in the hearer many effects, they obtaine allowance of his iudgement, they moue his affections, and minister a pleasure to his wit.

2. They moue affections.

3. They are pleasant.

Thirdly, they are forcible to perswade. Fourthly to commend or dispraise.

4. They are forcible to perswade.

Fifthly, they leaue such a firme impression in the memozy, as is not lightly forgotten.

5. They are well remembered.

The comparison of Metaphors.

Metaphors in respect of their perspicuitie, & light which they giue, may well be compared to the starres of the skie, which

1. Compared to the stars.

1. To colours

3. To pensils.

4. To scales.

5. To stamps
in metall.

are both the comfort of the night, & the beautie of the firmament.
2. In respect of their aptnesse to make descriptions, they are not
onely as pleasant colours of all kinds, but also as readie pensils
pliable to line out and shadow any maner of proportion in na-
ture. 3. In respect of their firme impression in the mind, & remem-
brance of the hearer, they are as scales vpon soft ware, or as deep
stamps in long lasting mettall.

The Caution.

1. Vnlikenesse

2. Far fetcht
or strange.3. Vnchast
signification.4. Excesse, or
defect in the
similitude.

In the choise and vse of translation heed ought to be taken, that
these faults be not found in Metaphors. First, that there be not
an vnlikenesse in stead of a likenesse, as if one should say, the bull
barketh, which is very vnlike. Secodly, that the similitude be not
farre fetcht, as from strange things vnkowne to the hearer, as
if one should take Metaphors from the parts of a ship, and apply
them among husbandmen which neuer came at the sea, he shall
obscure the thing that he would fainest make eident. Thirdly,
that there be no vncleane or vnchast signification contained in
the Metaphore, which may offend against modest and reuerend
minds. Fourthly, that the similitude be not greater then the mat-
ter requireth, or contrariwise lesse.

Onomatopeia. 2.



Onomatopeia, this figure of the Latines is diuersly na-
med, as Nominatio, Nominis fictio, Procreatio. It is
a forme of speech whereby the Orator or speaker ma-
keth and faineth a name to some thing, imitating the
sound or voyce of that it signifieth, or else whereby he affecteth a
word deriued from the name of a person, or from the originall of
y thing which it doth expresse. And this form of sayning, & framing
names is vsed diuerse wayes. First, by imitation of sound, as to
say, a hurliburly, signifying a tumult or vprore: likewise, rush-
ing, lumbzing, rattling, blustering, creaking, and many such like.
Secondly, by imitation of voyces, as the roaring of Lyons, the
bellowing of buls, the blating of sheepe, the grunting of swine, the
croking of frogs, the chattering of Pies, the chirping of sparrows,
the howling of dogs, the neighing of hoxses, y hissing of serpents.

Thirdly,

1. By imitatio
of sound.2. By imitatio
of voyces.

Thirdly, by the derivation from the original, as the citie Troy was so called by derivation from king Troe, & before that it was called Teuceria, from Teucus, and first of all Dardania from Dardanus, so Niniue of Ninus, so Luds-towne of Lud, and now London. Fourthly, by composition, as when we put two words together and make of them but one, as to say, Oratorlike, scholarlike: also to call a churle thickskin, a niggard a pinchpeny, a flatterer a pickthanke, a glutton a bellygod. Fifthly, by reuiuing antiquity. Touching this part I will refer the Reader to Chaucer & Gower, and to the new Shepherds calendar, a most singular imitation of ancient speech. The first maner of speaking or writing by this figure is, when we signifie the imitation of another mans property or fashion: this forme of speaking is very vsuall in the Greeke tongue, and somewhat it is vsed in the Latine, as when they say, Patrissare, matrissare, Platonissare, that is to say, to imitate his father, to imitate his mother, to imitate Plato, which forme our tongue can hardly imitate, except we should say, he doth fatherize, Platonize, tempoize, which is not much in vse. Yet the English tongue endeuozeeth what it can to speake by this part, as where it saith, I can not court it, I can not Italian it, that is, I can not perfozme the dutie or manners of a courtier, I can not imitate the fashion of an Italian.

3. By deriuatiō from the originall.

4. By composition of two words.

5. Imitating antiquitie.

The vse of this Figure.

This figure serueth fitly to make description of an action, as much as may be signified by noise or sound. Also it presenteth to the hearer the nature of beasts, birds and other things, by the proper imitation of their voyces. By derivation from the original, it recordeth a perpetuall memorie of the first founders of great woꝝkes: it serueth to breuitie by the apt composition, it is the register of ancient speech and antiquitie.

1. To describe.

2. To record.

3. To breuity

4. To retaine antiquitie.

The Caution.

As the vse of this figure is both profitable & pleasant, being artificially framed: so is it very vnseemely and ridiculous, if Art be neglected, and therefore these obseruations ought to be regarded. First, concerning the imitation of sound, that it be somewhat like to the thing it signifieth, and not vnlike, as if one should

1. Vnlike, or vnequall in proportion.

call the sound of a Cannon, a ratling or cracking, it were farre from the similitude, or if he should call the roaring of a Lion, a blating or a grunting, it were absurd and ridiculous. Secondly, that the extremitie of extension of the voyce be diligently auoyded. For it were also very absurd if the voyce should be extended to the vttermost in the word of imitation, for that were most ridiculous. Thirdly, as is said in the Metaphore, vnchast and vile imitation ought to be shunned, and alwayes a discret regard to be obserued.

Catachresis. 3.



Catachrêsis in Latine is called Abusio, and it is a forme of speech wherby the speaker or writer wanting a proper word, borroweth the next or the likest to the thing that he would signifie. An example: They build a horse by Pallas art diuine: here the Poet traduceth that to a beast, which is proper to the making of a house. An example of Moses, The drinke the pure blood of the grapes, here the prophet putteth this word blood for iuyce. Salomon by this figure nameth the two daughters of the hoasteth. Also it is sayd in the Psalme, Let my right hand for get her cunning: likewise the Prophet sayth, The sword shall deuoure.

Deut. 3.

Prou. 30.

Psal. 127.

Esa. 1.

Iere. 46.

By the licence of this figure we giue names to many things which lacke names, as when we say, the water runne, which is improper, for to run, is proper to those creatures which haue feete, and not to water which hath none. By this forme we attribute hornes to a snail, and feete to a stole, & so likewise to many other things which do lacke their proper names.

To make supply where a word wanteth.

The vse of this figure is chiefly to serue in time of neede, as to yeld a necessarie supply for the want of a proper word.

The Caution.

1. Not to far fetcht.

2. Not to be vsed too oft.

This obseruation is to be regarded, that we fetch not the translation too farre off, or that which is much unlike. Secondly that we vse it not oft.

Synec-

Synecdoche. 4.



Ynecdoche, in Latine called Intellectio, that is, an vnderstanding, and it is a forme of speech by which the Orator signifieth more or lesse by a word, which the proper signification doth not expresse: and it is by putting the whole for the part, or the part for the whole.

By the whole is meant, the whole of a quantitie, the generall kind, the plurall number, the matter of which things are made.

1 The whole put for a part. An example: An host so great as dranke rivers drie, meaning a great part of rivers. An example of y^e holy Scriptures: All the world came to heare the wisdom of Salomon, vnderstanding a great part of the world, and not all the world as it is expresse. 1. Reg. 10.

2 The generall kind for the speciall kind. An example of the holy Scripture: Preach the Gospell to all creatures, signifying to all men, and not to any other creature.

3 The Plurall number put for the singular. Cicero to Brutus: We deceiued the people, and seemed Orators, vnderstanding but him selfe.

4 The matter for the things made of that matter: They eate the finest wheate, and drinke the sweetest grapes, by wheate is vnderstood bread, and by grapes wine.

5 Things following put for things going before: Thou shalt eate thy bread in the sweat of thy face. Here by sweat following labor, is signified labor going before sweate. Hitherto the more is signified, and the lesse is vnderstood.

Now contrariwise the part is expresse and the whole is vnderstood. An example of Scripture: I am not worthy that thou shouldest enter vnder my roose. Here by the roose is signified the whole house. Another example: Blessed is the wombe that bare thee, and the pappes which gaue thee sucke. There wombe & the pappes do signifie the mother, and in the holy Scripture the soule is often put alone, and signifieth the whole man. Luc. 11.

2 The speciall kind put for the generall: It is not my sword that shall helpe me, by sword is vnderstood all kind of weapons,

Mat. 4.

and manner of defence. Another: Man shal not liue by bread only, by bread is signified all kind of food and nourishment.

3 The singular number for the plurall: A man bozne of a woman hath but a short time to liue, meaning all men. The Roman was victor in battel, vnderstanding the Roman host.

4 By things going before, things following are signified: He put the people to the sword, and the citie to the fire. Here by these words sword and fire is signified the generall slaughter of the people, and utter destruction of the citie, which presently folowed. Another example of the holy Scripture: Say to the sonnes of Ammon, the sword is drawne, here by the drawne sword is signified the slaughter ensuing.

1. Wisdome required in the hearer.

2. A grace of speech.

3. A further consideration of the sense.

The Orator vseth this figure chiefly when he is well perswaded concerning the wisdome of his hearers, that they are of sufficient capacitie and vnderstanding to collect his meaning, whereupon he maketh the bolder to remoue his speech from the vulgar manner of speaking to a figuratiue forme, whereby he giueth it a grace which otherwise it should want, forcing the vnderstanding of his hearer to a deeper consideration of the sense and meaning.

The Caution.

1. Apt choise of the partes.

2. Choise of the speciall kind.

3. Not to be vsed in pleas nor in euidences.

4. Vnsit among ignorant persons.

5. Captious cauillers may abuse it.

These obseruations concerning this figure ought to be thought vpon. First that when a part is put for the whole, there be a discrete choise of that part: the rose is put many times for the house, but not the window, nor the rafters.

2 Secondly, that there be likewise a choise of the speciall kinds when they signifie the generall.

3 Also it is to be remembred that this figure ought not to be vsed in iudiciall pleadings, for there a part may not stand for the whole, nor the whole for a part, without some wrong to the one partie or to the other.

4 Lastly, the vse of this figure is very vnfit among ignorant hearers, which for lacke of knowledge may mistake it, and likewise among cauilling and captious persons, which of wilfull peruersenesse may easily peruert the true meaning, either by malice or mockerie.

Me-

Metonymia. s.

Metonymia, called of the Latines Transnominatio, and of some Hypallage, it is a forme of speech, whereby the Orator putteth one thing for another, which by nature are nigh knit together. This change of name is used foure wayes. 1. The cause for the effect. 2. The effect for the cause. 3. The subject for y^e Adjunct. 4. The Adjunct for the subject.

Under the name of the Cause are contained the efficient, the inuenter, the commander, the instrument.

1 The efficient: The sword without, pestilence and famine within. By pestilence and famine is signified death the effect of those causes. Another: I haue called for a drought vpon the earth. By drought is vnderstood hunger and famine caused by drought. Ezec. 7. Agge. 1.

2 The inuenter for the thing inuented: as Mars for warre, Ceres for frute, Bacchus for wine, Vulcane for fire, Mercurie for eloquence, y^e autho^r for his work thus, He learned his arguments of Aristotle, & his eloquence of Tullie, he esteemed much of Liuius, and tooke great delight in Plato; signifying by these Autho^rs their workes. An example of the holy Scripture: They haue Moses and the Prophets: that is, their bookes and volumes. Luc. 16.

3 The commander or gouernour for those which are vnder his gouernement: Hannibal was slaine by Scipio. Here Hannibal is put for his army which he led against the Romans, and Scipio for the Romans who obtained the victorie.

4 The instruments for their effects. Examples: The scepter shall not depart from Iuda. Another: The unlikely haue wo^rne the crowne. Here scepter and crowne being instruments of roial dignitie do signifie a kingdom. He beareth not y^e sword for nought. Also: There shall no sword go through your land. In the former example is vnderstood by sword, the authoritie of a Magistrate, in the later warre and conquest. Gen. 49. Rom. 13.

An example of Iob: Let me be weighed in an euen ballance. Here ballance, and instrument of equitie, is put for equitie it self. Iob. 31.

In like maner we vse to put the chaine for bondage, the key for office, the rod for correction, and the crosse for persecution.

Secondly, the effect is put for the cause : by this we see, Death is pale, feare sad, anger hastie, wine bold. Here is signified, that death maketh pale, and feare maketh sad, and likewise of the rest. An example of holy Scripture : I am the resurrection, Christ meaneth that he is the cause of the resurrection. Another : There are two nations in thy wombe. Almighty God speaking this to Rebecca, signifieth by two nations, the authoꝝ of fathers of two nations, that is, Elau the father of authoꝝ of the Idumeans, and Jacob the father of authoꝝ of the Israelites of Jewes. Another: Death is in the pot of man of God, that is, a deadly thing, or a thing which is the cause of death.

Gen. 25.

2. Reg. 4.

Another example of Iob: Be not thou too extreme vpon my sin. Here Iob by sinne signifieth him selfe, the efficient of his sinne.

By this place also, an instrument in respect of his regent may stand as an effect, and signifie his agent. An example: As thy sword hath made in my women childlesse, so shall thy mother be depriued of thee. Here Samuel putteth the sword for Agag the regent of agent of the sword.

1. Sam. 15.

Thirdly, the subiect put for the Adiunct, the subiect is that which containeth, the Adiunct is that which is contained, and this containing is sayd of diuerse things diuersly.

Amos 2.

1 The possessor for the thing possessed. An example : Iuda shall be inhabited for evermore. Here Iuda the sonne of Iacob is put for the land of Jewrie which was promised to his posteritie, and by them possessed. Another : I pray thee depart not from thy seruant. Here Abraham vnderstandeth his tent vnder the naming of him selfe. By this place cities, lands, houses and ships are often called by the names of their owners.

2 Time put for the things done in time. An example : I haue considered the dayes of old, and the yeares that are past. By dayes and yeares, the Prophet signifieth the peace and prosperitie which sometime he enioyed. By this place it is said, that the dayes thought is the nights dreame, that the mornings biew correcteth the eueninges worke. In these two examples the day and the night, the morning and euening do signifie the actions and accidents in the. Hence it is, that times being put for the accidents in them, are either commended or dispraised, as when we say, Blessed time, Happy

Happy age, or as the Poet saith, My happie dayes be past, my ioyfull yeares be gone. In dispraise thus, A wicked world, A malicious age.

3 Place put for the things it containeth. An example: I call heauen and earth to record. Here Moses by heauen and earth vnderstandeth the creatures of heauen and earth, which he calleth to witnesse with him.

Deu. 30.
1. The world

Another, Italie can not be overcome by warre, nor Greece by learning, meaning the people in those countreys.

2. Countreys

They innade the citie oppressed with sleepe. By the city is meant the Troyans being in their dead sleepe at midnight.

3. Cities.

An example of the holy Scripture, O Ierusalem, Ierusalem, thou which killest the Prophets. By Ierusalem Christ signifieth the Rulers and the people of that citie.

Another: He made him ruler of his house, that is, of all his seruants, treasures, and goods within his house.

Gen. 39. 4,

4 The container for the thing contained: Is not the cup of blessing, which we blesse the communion of the blood of Christ? In this example y^e Apostle putteth the cup for the contents of the cup. Another: There shall be one fold, and one shepherd, that is, one company or flocke.

4. Houses.

Ioh. 10.

Sometime the Metonimia of place signifieth the actions in place. An example: For thy temples sake which is at Ierusalem, Kings shall bring presents to thee. Here by the Temple is vnderstood the holy exercises and diuine worship bled in the Temple.

Psal. 68.

In the same sense men vse to say, The hall is done, meaning the actions in the Courts of iudgement.

4 The Adiunct for the subiect. An example: Righteousnesse hath looked downe from heauen, meaning God in whom righteousness resteth. Another: There is no truth, no mercie, no knowledge of God in this land. By these Adiuncts the prophet signifieth that there are none, or at least very fewe, in whom these vertues may be found.

Ose 4. 1.

Another: Noah liued after the flood three hundred and fifteen yeares. Here the flood being an Adiunct, signifieth time the subiect.

The vse of this figure.

1. Varietie.
2. Veritie.
3. Ample capacitie.
4. Delectation.
5. Signification.

The vse of this figure is very great and very pleasant, it yieldeth great varietie of speech, and serueth aptly to breuitie, it is of large and ample capacitie to containe matters of great signification, and of many figures there are none more pleasant or more significant then this.

The Caution.

1. Not in vse.

2. Obscurity.
3. Euerie inuentor, or cause, may not be put for their effects, &c.

As there are many particular places of this figure: so there may be many faults committed, & therefore especiall regard ought to be had that they may be auoyded. The most generall fault of all, is, when the Metonimie is not taken from the comon vse, and knowne custome of the word. As for example, if you should put Neptune for the skill of riding, who is reported to be the inuentor of that art, you should make the Metonimie faultie, and your speech obscure, if not absurd. Therfore euerie inuentor may not be put for the thing inuented, nor euerie cause for the effect, nor euerie subiect for the Adiunct, but such as are in knowne vse, and may aptly be put for the things which they signifie.

Antonomasia. 6.

Antonomasia, of the Latines called Nominatio and Nominis permutatio, that is, a naming, or the changing of a name, it is a forme of speech by which the Orator for a proper name putteth another, as some name of dignity, office, profession, science or trade.

1. Dignitie.

1 By this figure when the Orator speaketh to a king or a Prince, he saith, your Grace, your Highnesse, or your Maiestie: to a Noble man, your Lordship, your Honor.

Cant.

2 Also in sted of a name or title, he useth a decent and due Epithite thus, Reuerend Father, honorable Judge. In this forme speaketh the Apostle Paule, where he saith, Dearely beloued, and Salomon likewise bringeth in Christ calling his Church his sister, his loue and his doue, and the Church in like maner calling Christ her beloued.

3 The autho^r by the name of his profession o^r science, as when we say, the Philosopher fo^r Aristotle: the Greeke Poet fo^r Homer: the Romane Orato^r fo^r Cicero: the Psalmograph fo^r Dauid.

4 A man by the name of his countrey, as, the Persian, the Polonian, the Germane, the Brittane.

5 Also when we giue to one man the name of another fo^r the affinities sake of their maners o^r conditions. In praise thus, as when we call a graue man a Cato, a iust dealer an Aristides, a wise man a Salomon. In dispraise, to call a glorious boaster a Thraso, an enuious detracter a Zoius, a captious reprehender a Momus, a tyrant a Nero, a voluptuous liuer an Epicure.

The vse of this figure

The vse of this figure is both necessary & profitable, fo^r by this fo^rme the orato^r when he speaketh to high dignities, he boweth (as it were) the knee of his speech, and listeth by the eye of his phrase to the bright beames of earthly glo^ry, therby declaring his due reuerence, and their high dignitie. It helpeth much in praising o^r dispraising, by the equall comparison, it serueth readily fo^r copie and varietie.

1. Grauitie.

2. Amplification.

3. Varietie.

The Caution.

The faultes that may be committed in this figure are these, To giue a lesse name then the dignitie requireth, as speaking to a king to say, Your wo^rship, o^r instead of a name of reuerence to vse another that is base o^r ridiculous, as speaking to a graue father, to call him gray beard: o^r to vse amorous termes, as sweete heart, and finally to vse any name which is vnfit fo^r the person to whom it is attributed, o^r vndecent and vnchast, either in open apparance, o^r in shadowed signification.

1. Names debasing.

2. Ridiculous

3. Amorous.

4. Vnchast.

Metalepsis. 7.



Metalepsis, called of the Latines Transumptio, it is a fo^rme of speech by which the Orato^r in one word exp^ressed, signifieth another word o^r thing remoued from it by certaine degrees.

Virgil by eares of co^rne signifieth sommers, & by sommers yeares. An example of the holy scripture:

Iere. lam. 4 4.

1. This figure is a kind of Metonymie.
2. Seldome vsed of Orators.
3. The vse & vtilitie of this figure.

The tongues of the sucking childzen do cleaue to the roose of their mouth for very thirst. Here by the extreme thirst of the sucking babes, the Prophet signifieth the barraine and drie breasts of the mothers, by the drie breasts the extreame hunger and famine, and by the famine the wofull affliction and great miserie of the people. This figure is a kind of Metonymie, signifying by the effect a cause far off, by an effect nigh at hand: yet it is a forme of speech seldome vsed of Orators, and not oft of Poets, yet is it not voyd of profit & vtility, for it teacheth the vnderstanding to diue downe to the bottome of the sense, and instructeth the eye of the wit, to discern a meaning farre off. For which property it may well be compared to an high prospect, which presenteth to the viewe of the beholder an object far distant, by leading the eye from one marke to another by a lineall direction, till it discerneth the thing that is looked for.

The Caution.

1. Too farre removed.
2. Not to be vsed in matters requiring perspicuitie.

The faultes which may be committed in this figure are these, When the word exprest and the thing signified stand too far asunder, that is so many degrees, as the meaning can not be vnderstood. Secondly, when it is vsed in a cause which requireth perspicuitie.

Antiphrasis. 8.

Antiphrasis is a forme of speech which by a word exprest doth signifie the contrary: as when the speaker sayth, wisely, or wittily, vnderstanding the contrary. Also to say, You are alwayes my friend, meaning, mine enemy. You are a man of great iudgement, signifying vnapt and vnable to iudge.

The vse of this figure.

1. Sharpe rebuke.

The especiall vse of this figure is to reprehend vice, and mock folly: for by expressing a vertue, and signifying a vice, it striketh the mind of the offender with the sharpe edge of contrarie comparison, whereby he is compelled to see the great difference betwene what he is, and what he ought to be, betwene what he hath

bath done, and what he ought to haue done, and so by looking in the cleare glasse he may be ashamed of his soule face, I meane his soules fact.

The Caution.

This figure ought not to be vsed without some vrgent cause, neither is it seemely to be vsed of all persons, in respect of the breach of duty: it were vnmete for the sonne to say, wisely spoken father, for it were as much, as to call his father foole: and likewise for a seruant in his anger to vse this figure against his master, it were contrary to good manners: and therefore these two things ought to be obserued, that it be not vsed without great cause, nor of any without some authoritie, or at the least matched in equalitie.

1. Not to be vsed without great cause.
2. Not of all persons.

3. Not indued with authoritie.

Tropes of Sentences. 10.

1. Allegoria, 2. Enigma, 3. Parœmia, 4. Hyperbole, 5. Asteismus, 6. Ironia, 7. Charentifinus, 8. Sarcasmus, 9. Mysterismus, 10. Diafirmus.

Allegoria.

Allegoria, called of Quintilian, Inuersio, is a Trope of a sentence, or forme of speech which expresseth one thing in words, and another in sense. In a Metaphore there is a translation of one word onely, in an Allegorie of many, and for that cause an Allegorie is called a continued Metaphore.

An example: Kisse not the scarre, lest you open againe the wound that is healed, and so cause it to bleed afresh. The signification hereof is, Kisse not by rehearfall the sorrow which time hath made forgotten.

Another: Shall we suffer the monstrous Crocodile to come out of Nilus, and to breake into our fold, to overcome our shepherd to rent off our skins with his griping pawes, to crush our carcases with his venomous teeth, to fill his insatiable panch with our flesh, and to wallow at his pleasure in our blood?

Another like vnto this : Shall we sit alosome amazed among boughes, and suffer the serpent to climbe our tree, to thrust vs out of our nests, to sucke our blood, to deuour our birds, and to sleepe among our feathers? By these two Allegories, as well by the one as by the other, our enemies are described, who either by open force or secret conspiracie, are prepared and fully bent to make conquest of our countrey, to murder and destroy vs people, to possesse our dwellings, and enioy our wealth.

Examples of Poetical Allegories,

O ship shal new flouds carie thee againe into the sea?

What doest thou nowe? striue manfully to keepe the port alway.

Another.

Thou Licinie mayst liue full well, if wisely euermore,

Thou doest not thrust into the deepe, nor presse too nigh the shore:

for feare of stormes

In the former verse Horace by Ship vnderstandeth Sextus Pompeius making incursions, and troubling the sea with a small war, whom he exhorteth to make peace with Augustus. By flouds he signifieth ciuill battell; and by Port peace and concord. In the latter he much commendeth mediocritie. Horace was much delighted in this kind of speech, as may appeare by many of his verses which he wrote Allegorically.

Mat. 3.

Examples of the holy Scriptures; Whose fan is in his hand, and he shall purge his floure, and gather his wheate into his barn, but will burne the chaffe with vnquenchable fire.

Es. 4. 3.

Another: A bzused reede shal he not bzeake, and smoking flare shall he not quench, till he bring forth iudgement vnto victorie.

Mat. 7.

Another: Giue ye not that which is holy to dogs, neither cast ye your pearles before swine, lest they tread them vnder their feete, and turning againe all to rent you.

Sometime an Allegorie is mixt with some words retaining their proper and vsuall signification, whereof this may be an example: Why doest thou couet the frute, and not consider the height of the tree whercon it groweth: thou doest not sozethinke of the
difficultie

difficultie in climbing. nor danger in reaching, wherby it cometh to passe, that while thou endeouorest to climbe to the top, thou fallest with the bough which thou doest embrace. This Allegorie describeth although somewhat obscurely, yet verie aptly, the danger, vanitie, and common reward of ambition. The words which retaine their proper sense are these, conet, consider, and sozethinke, which words do make it a mixt Allegorie.

The vse of this figure

The vse of an Allegorie serueth most aptly to ingraue the liuely images of things, and to present them vnder deepe shadowes to the contemplation of the mind, wherein wit and iudgement take pleasure, and the remembrance receiue a long lasting impression, and there as a Metaphore may be compared to a starre in respect of beautie, brightnesse, and direction: so may an Allegorie be fitly likened to a signe compounded of many stars, which of the Grecians is called Astron, and of the Latines Sidus, which we may call a constellation, that is, a company or coniunction of many starres.

1. Shadowed description.

2. Compared to a constellation.

The Caution.

In speaking by Allegories strange similitudes and vnknowne translations ought to be auoyded, lest the Allegorie which should be pleasant, become pœnith and altogether vnprofitable: also vnlikenesse of the comparisons do make the Allegorie absurd.

Similitudes.

1. Strange.

2. Vnlike.

Ænigma, z.



Ænigma a kind of Allegorie, differing onely in obscuritie, for **Ænigma** is a sentence or forme of speech, which for the darknesse, the sense may hardly be gathered.

1. A kinde of Allegorie.

Examples: I consume my mother that bare me I eat vp my nurse that fed me, then I die leauing the all blind that saw me. Meant of the flame of a candle, which when it hath consumed both ware and wæke, goeth out, leauing them in the darke which saw by it.

Another: As long as I liue I eate, but when I drinke I die, vnderstood of the fire, which continueth so long as it hath

matter to burne vpon, except it be quenched with fire, which may be feared the death of that nature.

1. A tree the
mother.
2. Frute the
sonnes.
3. Leaues the
daughters.

Ten thousand children beautifull, of this my body bred,
Both sonnes and daughters finely deckt, I liue, & they are dead:
My sonnes were put to extreme death by such as lou'd the well,
My daughters died in extreme age, but where I cannot tell.

Another.

1. A book the
anatomic.
2. Wisdome
the iuyce.
3. Black veines
the letters &
lines.

Anatomic of wonder great I speake, and yet am dead,
Men sucke sweet iuyce, from these blacke veines, which mother
wisdome bred.

This figure although it be full of obscuritie, and darknesse, yet it is found in the sacred Scriptures both in speech and in visions, the dreames of Pharaos chiefe Butler, and chiefe Baker, and also Pharaos owne dreames were Enigmatical, whose significations Ioseph expounded.

Also the vision of Nabuchodonozor was A Enigmatical, & most aptly proportioned in the similitudes, for vnder the forme of a goodly tree, both him selfe and all the parts of his prosperitie are most excellently described. By the place where it was planted, were described his seate and kingdome: by the height, his dignitie: by the ample aspect, his great gloze, and dread of nations toward him: by the strength of that tree, his great power: by the beautifull leaues, his gorgeous apparell and glorious pompe: by the frute, his wonderfull rents, tributes, and revenues: by the meate of that tree, the wealth and prosperitie of his people: by the shadow, the safe protection of his subiects: by the birds among the branches, his prudent counsellors, and mightie princes: and by that, that it is said, that all flesh did eate of it, is vnderstood the great plentie of all necessaries. Vitherto is described the wonderfull felicitie and glozie of this mightie Monarch.

And now in like manner, the ouerthrow and confusion of all this is proclaimed by the Angel, saying as followeth, Hew downe the tree, breake off his branches, and scatter his frute abroad, that the beasts may get them away from vnder him, & the birds from his branches, neuertheless leaue the stumpe in the earth, &c. The meaning

meaning whereof Daniel by diuine grace expounded.

The vse of this figure.

This figure is more conuenient to Poets then to Orators, and more agreeable to high and heauenly visions, then to the forme of familiar and proper speech. For being a figure of deepe obscuritie, it is opposed to perspicuitie, the principall vertue of an Orator.

Sometime notwithstanding darknesse of speech causeth delectation, as that which is wittily inuented, and aptly applyed, and so proportioned as that it may be vnderstood of prompt wits and apt capacities, who are best able to find out the sense of a similitude, and to vncouer the darke baile of A Enigmatical speech. For in deepe this figure is like a deepe mine, the obtaining of whose mettall requireth deepe digging, or to a darke night, whose stars be hid with thicke cloudes.

1. Most meet for Poets.
2. Vsed in heauenly visions.
3. Opposed to perspicuitie.
4. Being witty it delighteth.
5. Compared to a mine.
6. To hidde starres.

The Caution.

In this figure regard ought to be had, that the similitudes be not vnfit, strange, or vnchast. If they be vnfit, or vnlike, they make it absurd, if strange, they make it obscure and vnpossible to be interpreted, if vnchast or vncleane, they make it odious, by leading of the minde to vndecent things, of which sort there be many of our English riddles.

1. Vnfit.
2. Strange.
3. Vnchast.
1. Absurd.
2. Obscure.
3. Odious.
4. Not to seduce.
5. Vsed among ignorant persons a vanitie.

Lastly, that this figure be not vsed to seduce by obscure prophetic, as oft it hath bene to many a mans destruction, nor amongst simple and silly persons, which are vnapt and vnable to conceiue the meaning of darke speech, and therefore a vanitie.

Paræmia. 3.

Paræmia, called of vs a Proverbe, is a sentence or forme of speech much vsed, and commonly known, and also excellent for the similitude and significatib: to which two things are necessarily required, the one, that it be renowned, and much spoken off, as a sentence in euery mans mouth. The other, that it be witty, and

well proportioned, whereby it may be discerned by some speciall marke and note from common speech, and be commended by antiquitie and learning.

Examples.

The tumbling stone doth seldome gather mosse : teaching that riches and wealth are not gathered by wandering.

He that maketh his fire with hay, hath much smoke and little heate : meaning that many words and little matter, make men wearie but neuer the wiser.

All are not thornes that dogges barke at : declaring that ill tongues do as well slander good men, as speake truth of the evil.

One swallow maketh no sommer, that is, one vncertaine coniecture proueth no veritie.

While the grasse groweth the steed starueth : signifying that present need requireth present helpe.

The sweetest rose hath his thorne, meaning the best man is not without his fault.

It is good to strike with the hammer while the iron is hote : a prouerbe commending the benefit and goodnesse of oportunitie.

Many drops do pierce the marble stone : a singular prouerbe declaring the vertue of constancie and continuance.

The vse of this figure.

1. The praise
or commen-
dation of
Prouerbs.

2. Compared
to the bright-
est starres.

Amongst all the excellent formes of speech there are none other more briebe, more significant, more euident or more excellent, then apt Prouerbs : for what figure of speech is more fit to teach, more forcible to perswade, more wise to forewarne, more sharpe to reprove, more strong to confirme, or more piercing to imprint : Brieely, they are most profitable, and most pleasant, & may well be called, The Summaries of maners, or, The Images of humane life : for in them there is contained a generall doctrine of direction, and particular rules for all duties in all persons. Finally, for their perspicuitie they are like the most bright and glorious starres of the firmament, which as they are more excellent then others in brightnesse and glozie, so are they more looked vpon, more admired, and more beloued, and as they excell others

others in the dignitie of light, so are they more distantlly removed and more thinly dispersed. In like maner ought Proverbs to be sparingly sprinkled, both in private speech, and in publike orations, and then not without some fit occasion to vse them, for proverbs being fitly applyed and duly placed, do extend their power and shew their dignitie: otherwise they lose their grace, and the oration his strength.

To be sparingly vsed. Too often vsed loseth their grace.

The Caution.

There are diuerse vices which ought to be auoyded & banished out of Proverbs, strangeness, unlikenesse, uncomeliness, barrennesse, and vntruth. Strange Proverbs are those which are either framed by similitudes of strange things litle known, or taken from strange tongues disagreeing to ours, when the Proverbs be translated.

1. Strange.

Unlike Proverbs be those which are made of unfit similitudes. Uncomely Proverbs are such as consist of wanton, vnchast, and vile similitudes, which proceed for the most part from vnchast minds and polluted mouthes.

2. Unlike.

3. Uncomely.

Barren Proverbs are those which containe no pith or vertue, whereby they should teach and delight.

4. Barren.

Untrue and false Proverbs are such, as many instances may reprove.

5. Untrue.

Hyperbole. 4.

Hyperbole of Cicero called Superlatio, of Quintilian Superiectio, and it is a sentence or saying surmounting the truth onely for the cause of increasing or diminishing, not with purpose to deceiue by speaking vntruly, but with desire to amplifie the greatnesse or smalnesse of things by the exceeding similitude.

This figure Cicero vseth much in the praises of Pompey, he hath made saith he (meaning Pompey) more battels then others haue read, and conquered more prouinces then others haue desired. Now in this excessse of his praise, Cicero meant not so much as he spake, but by making an incredible report, he doth signifie that the noble actes of Pompey were so worthy, and his victories so many, that they were almost incredible.

This figure is either simple or compared. Simple, as to call the belly of a great glutton bottomlesse, him that is most hastie in his furie bzainelesse, a notable coward heartlesse : who knoweth not that the meaning of these sayings is otherwise then the words do properly expresse : For by this kinde of large speech the excessse of those vices are aptly signified.

Another example : Streames of teares gushed out of her eyes, and the greatnesse of her griefe rent her heart in sunder. Here by these incredible reports, her incredible lamentation and sorow is signified.

This forme of speech is found in the sacred Scriptures, and that in many places. Examples : David saith, that his eye is consumed for very heauinesse, and that his bones are putrified for the sorow of his sinne.

Psal. 31. 10. 11

Iob saith, that his feare was so great, that it did terrifie his bones, and made them to tremble.

Iob. 4. 14.

And in another place, he saith y his bones did cleaue to the skin.

Iob. 19. 20.

Gal. 4. 17.

Also Paule saith to the Galathians, If it had bene possible you would haue plucked out your own eyes & haue giuen them to me.

Hyperbole is compared two maner of wayes. First by equalitie of comparison, as, to call a beautifull virgine an Angell, a good man a Saint, a shrew a deuill, a drunkard a swine, an extortioner a wolfe.

Secondly by the comparatiue degree, & that from many places.

1 First from like things, as, sweeter then hony, whiter then snow, lighter then smoke, heauier then lead.

2 Secondly from liuing creatures, as, swifter then the swallow, slower then the snaille, more louing then the turtle, more odious then the toade.

3 Thirdly from fained and false gods, as, mightier then Mars, fairer then Venus, wiser then Pallas, more eloquent then Mercurie.

4 Fourthly from persons fained in fables, as, wearier then Sisyphus, thirstier then Tantalus, more chaste then Penelope, more foolish then Grillus.

5 Fiftly from persons in Comedies, as, more glorious then Thrafo, more couetous then Mirio.

6 Sixtly from persons in histories, as, more enuious then Zolus,

more vnkind then Timon, richer then Crasus, power then Codrus, stronger then Milo.

7 Seuenthly from Nations, as, more cruell then a Scithian, more false then a Cretian, more wanton then a Miletian.

8 Eightly from dignities, offices, and conditions of life, as, more statelly then an Emperour, more vigilant then the watchman, more base then a swineheard, more vaine then a vice, more hated then a hangman.

The vse of this figure.

The vse hereof serueth most fitly for amplification, and that especially when matters require either to be amplified in the greatest degree, or diminished in the least: by this figure the Orator either lifteth by high, or casteth downe low, either stretcheth things to the vttermost length, or presseth them to the least quantitie: so high is the reach, & so wide is the compass of this figure, that it mounteth to the highest things, compasseth the widest, and comprehendeth the greatest.

1. To amplify

2. To diminish.

3. Of large capacite.

The Caution.

Two things especially are here to be noted and auoyded, the one, that this figure be not vsed to amplify trifles, or diminish the estimation of good things, by the one it becometh a vice of speech called Bomphiologia, by the other it is turned into Tapinosis: for these two are faults of speech offending in contrary extremities. The other, that albeit matters require (and that worthily) to be amplified, that yet there be not too great an excess in the comparison: but that it may be discretely moderated, vt nequid nimis.

1. Amplifying of trifles.

2. Defacing of good things.

3. Excesse of comparison.

Alteismus. 5.

Alteismus, in Latine Vrbanitas, is a swittie iesting in ciuill maner, and gracing of speech with some merie conceipt: it is usually taken for any mirth or pleasant speech which is voyd of rusticall simplicitie & rudenesse, and the merie & pleasant sayings of this figure are called facetiae,

1. Equiuo-
cation.

2. Secundum
quid, ad di-
ctum simpli-
citer.

Diogenes
answer.

that is to say, the pleasures and delights of speech: which are ta-
ken from diuerse places, but chiefly from these, from Equiuoca-
tion, as when a word hauing two significations, is exprest in the
one, and vnderstood in the other, either contrary, or at least much
differing, which as it is most wittie, so is it most pleasant. Se-
condly the occasion of mirth may be taken from a fallace in sophi-
strie called Secundum quid ad dictum simpliciter, that is, when a
saying is captiously taken, and turned to another sense, contrary
or much differing from the meaning of the speaker, as in this ex-
ample: To one demanding of Diogenes what he would take for
a knocke vpon his pate, he made this answer, that he would take
an helmet. Now he that made the demand, meant, what hire, and
not what defence. To one that said, he knew not if he should be
put out of his house where to hide his head: another made him an-
swer, that he might hide it in his cap.

There are many and sundry other places from whence wittie
mirth may be fitly taken, as from pleasant imitation of mens
speech and fashions, from similitudes and comparisons, from plea-
sant reports of merrie actions and accidentes, and from manie
moe which I shall not here neede to rehearse. Now for to giue to
euery particular place an example, it would be too tedious, and
peradventure to some offensive. He that desireth further exam-
ples of this figure, let him reade Facetias Brusonij, Poggij, Bebelij,
and Apophthegmata Erasmi Roterodami, Licothenis, and other
moe autho:rs handling the like argument.

The vse of this figure.

The vse hereof is pleasant and commendable, especially a-
mong good wittes, and men of merrie and delightfull na-
tures, but yet more meete for priuate companie, then publike
orations, if it be discretly vsed with the due obseruation of cir-
cumstances, as place, time, persons, causes, and occasions, it in-
mistrereth grace, and pleasure, and mirth to the hearer, wherby the
time is pleasantly passed, and the dull and wearisome minds of
men are much refreshed.

The

The Caution.

HCede in the vse of this figure ought to be taken, that it of-
fend not against charitie, chastitie, nor pietie. It offendeth
against charitie, whē the mirth toucheth some person to his griefe
or shame, whereby he is moued to take it in euill part. It offen-
deth against chastity, when the telling consisteth of vnchast speech,
or containeth vnchast significations, which albeit it may moue
laughter, yet it offendeth modest and chast minds: it committeth
a great offence against pietie, when the occasion of mirth & laugh-
ter is taken from y^e abuse of reuerend matters, as the holy scrip-
tures, the iudgements of God, magistrates, parents, & such like,
or when spozt is made at the miseries and calamities of men: by
all which abuses Almighty God is prouoked to displeasure and
wraath, which in iustice is wont to reuege all insolency & impietie.

1. Against
charitie.2. Against
chastitie.3. Against
pietie.*Ironia. 6.*

IRonia called of the Latines Dissimulatio and Irri-
sio, and of some Illusio, it is a Trope in which one
contrarie is vnderstood by another, not so well per-
ceined by the words, as either by the pronunciatio,
by the person, or by the nature of the thing. Anti-
phrasis and this are of very nigh affinitie, onely dis-
fering in this, that Antiphrasis consisteth in the contrarie sense of
a word, and Ironia of a sentence.

An example from a Poet: Gnato speaketh thus to Thraso, what
(quoth he) they knew not you after I had shewed them your good
condicions, and made mention of your vertues. Then answered
Thraso, You did like an honest man, I thanke you with all my
heart. Here both the saying of Gnato, and the answer of Thraso,
hath a contrary signification.

Terent. Andr.

This figure of some is deuised to be godly, and wicked, that
is, according to the matter or end, not according to the forme, for
the forme remaineth the same.

Of a godly or vertuous Ironia, they giue these examples: And
the Lord God said, Behold, the man is become as one of vs, Gen. 3. 22.

to know good and euill : by this derision the Lord God reprocheth Adams miserie, wherinto he was fallen by ambition.

Judic. 10. 14.

Another: Go and crie vnto the gods which you haue chosen, let them saue you in the time of your tribulation.

Mat 26. 45.

Another: Sleepe on and take your rest. This saying Christ speaketh in a contrary sense, meaning that trouble was nigh at hand to waken them out of their securitie.

1. Reg 18. 27.

The Ironia of Elias is commonly knowne and most euident.

2. Sam. 6. 20.

Of a wicked Ironia there is an example of Michol saying to Dauid. How glorious was the king of Israell this day.

The vse of this figure.

1. To reprove and rebuke.
2. To iest.

This figure pertaineth chiefly to reprove by derision and illusion, and also to iest and moue mirth by opposing contraries.

The Caution.

1. Not to be vsed without vnto cause.
2. Vnseemely for an inferior.

It ought to be foresene, that this figure be not vsed to illude without some vrgent cause, or to iest without some fit occasion, nor often vsed, lest he that vseth it be either taken for a common mocker, or else for such a one, as men can not tell how to vnderstand him, or when to beleue him. Neither is it a meete forme of speech for euery sort of people to vse, especially of the inferior toward the superior, to whom by some reason he oweth dutie, for it is against the rule of modestie and good maners, either to deride his better, or to iest with him in this forme and maner.

Charientismus. 7.



Charientismus is a trope or forme of speech which mitigateth hard matters with pleasant words.

An example: A certaine man being apprehended, and brought before Alexander the Great king of Macedonia, for rayling against him, and being demanded by Alexander why he and his companie had so done, made this answer, had not the wine fayled (sayth he) we had spoken much worse. By which answer he signified, that those words proceeded rather from wine then malice: by which free and pleasant confession, he asswaged Alexanders

Alexanders great displeasure, and obtained forgiveness.

Salomon commendeth that answer which may turne away displeasure, and pacifie wrath. Prou. 15.

The vse of this figure.

The benefit of this figure is great and necessarie, for it standeth as it were in sted of a salve to heale the wounds of displeasure, or in place of a vertuous medicine to stanch the bleeding vaines of unkindnesse, or to cole the boyling inflammation of reuenge, for which respects it may well be compared to the wind called Fauonius which by his warme and nourishing bzeath, appeaseth the displeasure of all creatures, conceiued against y^e same Element, when it puffed out his cold and bitter blastes from the contrary coast called Subsolanus.

1. Compared to a salve, & to a medicin.

2. Compared to the West wind.

The Caution.

Two great faults may be committed in this figure, the one is a base and vile submission, the other is open flatterie: the one is a shame, the other a sinne.

1. A base submission.

2. Open flatterie.

Sarcasmus. 8.



Sarcasmus is a bitter kind of derision, most commonly vsed of an enemy. An example: Demosthenes taketh vpon him (quoth Demades) to correct me, what? Sus Mineruam? That same Minerua (quoth Demosthenes) was the last yeare taken in adulterie. He objecteth adulterie to Demades forasmuch as the Poets make Minerua a virgine.

Another: When M. Appius in his proeme declared that he was earnestly intreated of a friend, that he should vse his diligence, eloquence and fidelitie in the cause of his client. After all the plea ended, Cicero comming to Appius, sayd thus vnto him, Are you so hard a man (saith he) that of so many things which your friend did request, you would perforce none?

An example of the holy Scripture: Sing vs one of your songs

Psalm 137.

of Sion. This saying was vttered in scornful and insulting manner against the poore Israelites being captiues in Babylon.

Mar. 15.

Another: Thou which doest destroy the Temple, and build it againe in thre dayes, saue thy self and come down from y crosse.

Another: He saued other, him selfe he cannot saue.

Let that Christ the king of Israell come downe now from the crosse, that we may see and beleue him. These examles of the Jewes against Christ are here set down to teach the foyme of this figure, and not to confirme the abuse.

The vse of this figure.

1. To repressse pride, follie, & rudenesse.
2. Compared to bitter corrections.

The best & most lawfull vse of this Trope is to repressse proud folly and wicked insolencie, and sometime leud miserie: for in dede this figure is like to most bitter corrections in Physicke, which are seldome or neuer applyed, but to vehement and desperat diseases, which although they be painfull and bitter, yet for the most part they vzing profit, as by remouing the diseases, and restoring health: euen so the benefit of an enemies mocke to a wise man, is the knowledge of his fault, and the amending of it.

The Caution.

1. Not to be vsed without a needfull cause.
2. Folly and rudenesse.
3. Pride and crueltie.

Let it be first provided that this figure be not vsed without some great cause which may well deserue it, as arrogancie, insolent pride, wilfull folly, shamefull lecherie, ridiculous auarice, or such like, for it is both folly and rudenesse to vse derision without cause: but to mocke silly people, innocents, or men in misery, or the poore in distresse, argueth both the pride of the mind, and the crueltie of the heart: which euils and wicked properties, being made knowne by wicked practise, the scozner and common mocker becommeth odious to all men.

Myterismus. 9.



Myterismus is a priuie kind of mocke, or maner of iesting, yet not so priuie but that it may well be perceiued.

An example: When a certaine man which was bald

bald had spitefully rayled against Diogenes, after a litle pause Diogenes answered him thus: My friend, farther I haue done thee no harme, but this I must say to thee, I do much commend the haire that are fallen from thy head, for I suppose they were wise, in that they made hast to leaue the companie of so foolish a scull.

Another: To one that demanded of Demonax the philosopher, if Philosophers did vse to eate sweet cakes, Demonax made this answer, Doeſt thou thinke (quoth he) that bees gather their hony for soles onely?

The vse of this figure

The vse hereof differeth not much from the vse of Sarcasmus, but in this, that Sarcasmus is moze manifest, and this moze priuie, that moze generall, and this moze speciall, that moze easie, and this moze hard. The chiefe vse of this figure serueth to re- presse pride, rebuke folly, and taunt vice: and may be likened to a blacke frost, which is wont to nip a man by the nose, befoze he can discerne it with his eye.

1. The difference be-
tweene this
figure & Sar-
casmus.
- 2 To repress
pride, folly,
and vice.
3. Compared
to the frost.

The Caution.

This figure must not be too obscure and darke, for by that it may lose the vertue and vse, if it be not perceiued, and there- fore it is not to be vsed to simple and ignorant persons, which do want the capacitie & subtlety of wit to perceiue it. Neither must it be rude or rustically, which is the vtter disgrace of it.

1. Not too
obscure.
2. Not rusti-
call.

Diasyrmus. 10.



Diasyrmus is a Trope by which the arguments of an aduersarie are either depzauced or reiected. Ci- cero for Murena against Cato, speaketh much in this manner, and also against Sulpitius disputing in the Ciuill law.

This figure is for the most part made either by some base simi- litude, or by some ridiculous example, to which the aduersaries obiecti- on or argument is compared, whereby it is either made

ridiculous, or at least much disgraced.

As for to shew examples of this figure I iudge it needlesse and superfluous, considering the dayly plentie of them almost euerie where. both priuate and publike: and therefore it may suffice to shew the vse, and forewarne the abuse of it.

The vse of this figure.

1. To make an euasion.
2. To abate the pride of a proud aduersarie.

The most lawfull and commendable vse of this Trope, is either to make an euasion out of the subtle snare of a captious argument, or to reiect such obiections as are curious, foolish, or obscure, or to abate the pride and arrogancie of a proude and insolent disputer.

The Caution.

1. Where it ought not to be vsed.

The especiall warning that is to be obserued in this figure is, that in all graue and weightie controuersies it ought to keepe silence, as in solemne disputations, & iudiciall pleadings, except there be the greater cause to vsge it. In graue disputations it is vnseemely, and in law pleadings iniurious, in both it may outface the truth, or at least hinder it. And therefore it were to be wished that the abuse of this figure might be banished from the barre of pleading, and presence of the iudgement seate, where the truth ought alwayes to be supported and not suppressed, for by the abuse of this figure, good causes may be scozned, honest persons disgraced, and true testimonies depzaued.

2. The effects of the abuse.

SCHEMATES RHETORICAL.

Schemates Rhetorical be those figures or formes of speaking, which do take away the wearisomnesse of our common speech, and do fashion a pleasant, sharpe, and euident kind of expressing our meaning: which by the artificiall forme doth giue vnto matters great strength, perspicuitie and grace, which figures be deuided into three orders.

The first order.

The first order containeth those figures which do make the oration plaine, pleasant, and beautifull, pertaining rather to words

words then to sentences, and rather to harmonie and pleasant proportion, then to grauitie and dignitie, and the figures of this first order I deuide into fower kinds, according to their sundrie formes, of which the first are of Repetition, the second of Omision, the third of coniunction, the fourth of separation.

Figures of Repetition. 11.

1. Epanaphora, 2. Epiphora, 3. Symploce, 4. Ploce, 5. Diaphora, 6. Epanalepsis, 7. Anadiplosis, 8. Epizeuxis, 9. Diacope, 10. Traductio, 11. Paroemion.

These are called the figures of repetition, by which one word may with much comelinesse be rehearsed in diuerse clauses, and may ten maner of wayes be pleasantly repeated: and likewise one and the same letter by Paroemion may be repeated in the beginning of diuerse words.

Epanaphora. 1.



Epanaphora, or Anaphora, is a forme of speech which beginneth diuerse members, still with one and the same word.

1 First in long periods. An example of Cicero in the praises of Pompey: A witnesse is Italie, which Lucius Cilla being victor, confessed, was by the vertue and counsell of this man deliuered: A witnesse is Celicia, which being enuironed on euery side with many and great dangers, he set at libertie, not with terroz of warre, but quicknesse of counsel: A witnesse is Africa, which being opprest with great armies of enemies, flowed with the blood of slaine men: A witnesse is France, through which a way was made with great slaughter of Frenchmen for our armies into Spaine: A witnesse is Spaine, which hath very often scene, that by this man many enemies haue ben overcome and vanquished.

3 By short periods. Examples of holy Scriptures: The Lord sitteth aboue the water floods. The Lord remaineth a king for Psal 29.

cuer. The Lord shall giue strength vnto his people. The Lord shall giue his people the blessing of peace.

Jerem. 3.

3 By Comaes. An example of Scripture: Whom they loued, whom they serued, whom they ran after, whom they sought and worshipped.

1. Cor. 1.

4 By Interrogation: Where is the wise? Where is y^e Scribe? Where is the disputer of this world?

5 By a double Epanaphora in an Antithesis, thus, The couetous man is euer poore. The contented man is alwayes rich. The couetous man is an enemy to him selfe. The contented man is a friend to others. The couetous man is full of care. The contented man is full of comfort.

6 By a certaine increase in the clauses following, thus, I desire you for the loue I haue bozne to you, for the loue you haue bozne to me, and for the loue which our good God doth beare to vs all, that you will remember these my last words, vttered with my last breath.

The vse of this figure.

1. To repeate
a word of
importance.
2. To delight
the eare.

The vse hereof is chiefly to repeate a word of importance, and effectuall signification, as to repeate the cause before his singular effects, or contrariwise the effect before his seuerall causes, or any other word of principall accompt. It serueth also pleasantly to the eare, both in the respects of the repetition, and also of the varietie of the new clause.

The Caution.

Although this figure be an exornation of great vse, yet it may be too often vied in an oration. Secondly y^e repetitions ought not to be many, I meane the word ought not to be repeated too oft, as some do vse it, in a most wearisome Tautalogie. Thirdly heere ought to be taken, that the word which is least worthe or most weake, be not taken to make the repetition, for that were very absurd.

Epiphora. 2.



Epiphora is a figure which endeth diuerse members or clauses still with one and the same word.

An example: Since the time that conoord was taken from the citie, libertie was taken away, fidelitie was

was taken away, friendship was taken away.

Examples of the holy Scripture : When I was a child, I spake as a child, I understood as a child, I imagined as a child. 1. Cor. 13.

Another : Have we not prophesied in thy name? have we not cast out devils in thy name? and done miracles in thy name? Mat.

Ambition seeketh to be next to the best, after that, to be equall with the best : last, to be chiefe and aboue the best.

The vse of this figure.

This figure is esteemed of many to be an ornament of great eloquence, yet it is very sparingly vsed in graue and seuerer causes, it serueth to leaue a word of importance in the ende of a sentence, that it may the longer hold the sound in the mind of the hearer.

1. The praise of this figure
2. To leaue the repeated word sounding.

The Caution.

It appeareth by experience that this figure is not commonly vsed by eloquent authors, but sparingly, and as it were thinly sprinkled, as all exornations are, and therefore it ought not to be too much in vse, if we desire to follow the examples of the most eloquent authors.

2. Not to be often vsed.

Symploce. 3.



Ymploce is a forme of speech which maketh many members or clauses following to haue the same beginning & the same ending which the first had going befoze, comprising both the last ornaments in one.

An example of Cicero : who were they that often brake their leagues? the Carthaginians? Who were they that made cruell warre in Italie? the Carthaginians. Who defaced all Italie? the Carthaginians. Who craue pardon now? the Carthaginians.

Another: Him would you pardon and acquite by your sentence, whom the Senate hath condemned, whom the people of Rome haue condemned, whom all men haue condemned.

H y

By the increase of a word in the clause following, thus, Dido builded Carthage, Dido builded renowned Carthage.

By the increase of a word in diuerse clauses : O cruell death, why hast thou taken away my father, my deare father, my deare and most louing father, and hid him in the darke, where I cannot find him :

The vse of this figure.

1. Meete for any affectio.

2. Pleasant to the eare.

3. Called the Rhetoricall circle.

1. Too many members do not well.

This figure may serue to any affection, and is a singular ornament, pleasant to the eare, which of some is called the Rhetoricall circle, and of others the Musicall repetition. The vse of it is so much moze pleasant as it is vled moze sparingly.

The Caution.

Too many members of this figure do much blemish the beautie of it, and bewrayeth the affectation, for this ornament is much deformed if it be stretched with the tenters of foolish fancie, as oft it is, and likewise many others.

Ploce. 4.

Ploce is a forme of speech by which a proper name being repeated, signifieth another thing.

An example : Yet at that day Memmius was Memmius, in the first place Memmius is the proper name of a man, but in the second, it signifieth his manners, which were well knowne.

Another : In that great victorie Cæsar was Cæsar, that is, a mercifull conquerer.

Another : Cicero continued Cicero vnto the day of his death, meaning, a louer of his countrey, and a most faithfull patrone of the common wealth.

The vse of this figure.

This exornation serueth aptly to signifie the constant nature or permanent qualitie of a man well knowne, by the repetition of his name : it containeth in it also a repetition pleasant
for

for the breuitie, as when we say Memmius was Memmius, Caesar was Caesar, and likewise for the Emphaticall signification in the repeated name.

1. Breuitie.
2. Emphaticall signification.

The Caution.

It is good to forsee that the proper name which we purpose to repeat be y name of such a one, as is or hath bene wel known, and likewise his maners and naturall inclination: otherwise it must needs be a sounding repetition without sense.

1. The man ought to be well knowne whose name is repeated.

Diaphora. 5.



Diaphora is much like to Ploce, but yet they differ, onely in this, that Ploce repeateth a proper name, and this a common word. An example: What man is there living but will pitie such a case: if he be a man, in the repetition man signifieth humanity, or compassion proper to mans nature.

Another: If your cause be iust, feare not the Judge, for he will do right because he is a Judge. In the former place Judge signifieth his person and authoritie, in the later, the consideration and speciall end of possessing that authoritie.

Another: Physition heale thy selfe if thou beest a Physition, that is, if thou hast the skill and science of Physicke.

The vse of this figure.

This figure like as Ploce, serueth both to the pleasure of the eare and sense of the mind.

1. Pleasant to the eare.
2. Emphaticall.

The Caution.

Wisedome would, that the word which is to be repeated, be a word of importance, that may containe in it an effectuall signification, and not euery common word, for that were absurd: considering that many words may be repeated without change of signification.

1. A chosen word.

Epanalepsis. 6.

Epanalepsis is a forme of speech which doth both begin and also ende a sentence with one and the same word.

An example of Virgill: Many things of Priam she did demand, and of Hector manie things.

Another: Full oft she spake of Italie, of Hesperia shore full oft.

An example of Cicero: At midnight thou wentest out of thy house, and returnedst againe at midnight.

An example of Esay: O ye carelesse cities, after yeares, and dayes shall ye be brought in feare, O ye carelesse cities.

Another of Paule: Reioyce in the Lord & againe I say reioyce.

The vse of this figure

1. To be considered.

2. To be remembered.

3. Sweetnesse of sound.

The chiefe vse of this eroznation is to place a word of importance in the beginning of a sentence to be considered, and in the end to be remembered, and also it hath a swatnesse in the sound of the repetition.

The Caution.

1. Too many wordes betweene the repetition drowneth the first word
2. Too fewe haue no grace.

Too many members or words betwene the beginning and the end, do drowne the first word before the last be heard: whereby it loseth the grace and swatnesse of a repetition. On the other side, it ought not to be repeated too soone, lest it returne barren and empty.

Anadiplosis. 7.

Anadiplosis is a figure by which the last word of the first clause is the beginning of the second.

An example of Virgill: Now followeth faire Assur, Assur trusting to his Steele. Another: With death, death must be recompenced. On mischief, mischief must be heapt.

Deut. 8.

An example of Moses: For the Lord thy God bringeth thee into

a good land, a land that floweth with milke and honie.

Another of Esay: This is an obstinate people, and dissembling children, children that refuse to heare the voyce of the Lord. Esa. 33.

Another of Paule: If we liue, we liue vnto the Lord, if we die, we die vnto the Lord.

The vse of this figure.

This eroznation doth not onely serue to the pleasantnesse of sound, but also to adde a certaine increase in the second member. Of some this figure is called the Rhetoricall Eccho, for that it carrieth the resemblance of a rebounded voyce, or iterated sound. 1. Pleasantnesse of sound.
2. Compared to an Eccho.

The Caution.

If this figure we ought to take heede, that the word repeated be not put in the weaker clause, or without new matter, or vainly as in wanton songs. 1. Not in the weaker cause
2. Not without new matter.
3. Wanton songs.

Epizeuxis. 8.

Epizeuxis is a figure whereby a word is repeated, for the greater vehemencie, and nothing put betwene: and it is vsed commonly with a swift pronounciation.

An example of Virgill: A Coridon, Coridon, what madnesse hath thee moued?

An example of Cicero: Thou, thou, Anthonie ganest cause of ciuill warre to Caesar, willing to turne all upside downe.

An example of Esay: I, I, which shal beare you to your last age. Esa. 46.

Another: Awake, awake and stand vp O Ierusalem.

This figure may also be ioyned with other repetition, as in this example of king Dauid bewailing the death of his sonne Absolom, O my sonne Absolom, my sonne, my sonne Absolom, would God I had died for thee, O Absolom my sonne my sonne.

The vse of this figure.

This figure may serue aptly to expresse the vehemencie of any affection, whether it be of ioy, sorrow, loue, hatred, admira- 1. Apt for any affection

2. Compared to a quauer in Musicke.
3. To a double sigh.
4. To a double stab.

1. Words of many syllables unfit.
2. Breuitie & beautie.
3. Prolixitie & deformity.

ration or any such like, in respect of pleasant affections it may be compared to the quauer in Musicke, in respect of sorrow, to a double sigh of the heart, & in respect of anger, to a double stabbe with a weapons point.

The Caution.

Words of many syllables are unfit for this repetition, for if one should repeate abomination, it would both sound illfaouredly, and also be long a doing: for the difference is great betwene saying. *O my sonne, my sonne*, and *O abomination, abomination*, the one hath breuitie and beautie, the other prolixitie and deformitie.

Diacope. 9.

Diacope is a figure which repeateth a word putting but one word betwene, or at least verie few.

An example: *I will now frame my song of Ioue, how Ioue hath dealt with me.*

Psal. 57.

An example of king David, *My heart is fired, O God, my heart is fired.*

The vse of this figure.

1. Apt for any affection.
2. Vsed in meditation.

This figure may be vbled to expresse any affectiō, but it is most fit for a sharpe inuectiue or exprobration, as, *Thou knowest not foolish man, thou knowest not the price or value of vertue, and also an apt ornament for meditation: Thou art my portion O my God, thou art my portion. I haue sinned, O thou maker of men, I haue sinned, and what shall I do?*

The Caution.

1. Wanton words shunned.

2. Too short a word maketh an ill sound.

The repetition of a wanton or idle word is a vice to be shunned in this figure, which is a fault (I confesse) in the matter and not in the forme, but the faults in the forme are either in the word repeated or in the interposition: in the word repeated, when it is too short, as to say, *O sicke and very sicke, O sicke and like to die*. In the interposition, when likewise it consisteth of too few syllables, thus: *Will, I say, will is the cause of my wo*, which forme of speaking doth rather offend the eare then please it.

Tradu-

Traductio. 10.

TRaductio is a forme of speech which repeateth one word often times in one sentence, making the oration more pleasant to the eare.

An example out of Daniel: *O king thou art a king* Dan. 2.
of kings.

Another: *In the beginning was the word, and the word was* Ioh. 1.
with God, and God was the word.

Another: *No man ascendeth vp to heauen, but he that came* Ioh. 1.
downe from heauen, euen the sonne of man which is in heauen.

Another: *To the weake I became as weake, to win the weake.* 1. Cor. 9.

The vse of this figure.

This oroznation is compared to pleasant repetitions and diuisions in Musicke, the chiefe vse whereof is, either to garnish the sentence with oft repetition, or to note well the importance of the word repeated.

1. Pleasant to the eare.

2. It garnisheth the oration.

3. It noteth a word of importance.

1. Too manie repetitions do cause loathsomnesse.

2. Odious to the eare.

The Caution.

The vice that may disgrace this figure is called Tautologia, which is a tedious and wearisome repetition of one word, either in an vnozderly fashon, or too often repetition, thus, *If you haue a friend, keepe your friend, for an old friend is to be preferred before a new friend, this I say to you as your friend.*

Paræmion. 11.

Paræmion is a figure of speech which beginneth diuerse words with one and the same letter, making the sentence more readie for the tongue, and more pleasant to the eare.

An example: *What can it preuaile you, to sit and weepe vpon your wound, or what may it profit you to mourne vpon your miserie? the one is no salue, the other no succour.*

Another: *Let comfort banish care, and hope relieue heauinesse. Let wisdome keepe your thoughts from wandering.*

This figure may proceed to more repetitions in poetrie then in prose, for in poetrie there are found sometime sower or fine words beginning with y same letter, & lawful inough for light matters.

An example of Poetrie: When friendly fauor flourished, I found felicitie but now no hope doth helpe my heart in heauinesse so hard.

Pleasant in
proverbs.

This figure giueth a pleasant facilitie in a Proverbe or short sentence, as, to hold with the hare, and hunt with the hound: some ripe, some rotten: faire words make solesaine, and many other such like: which facilitie and pleasantnesse of sound, do cause such proverbes and sentences to be the better esteemed, and the oftner used.

The vse of this figure

1. Facilitie to
the tongue.

2. Pleasant-
nesse to the
care.

The vse hereof pertaineth to the facilitie of the tongue, and delight of the eare, which taketh pleasure in repetition ioynd with varietie, as there is in this figure, where the same letter bringeth with it a new word.

The Caution.

1. Excesse a
signe of folly.

2. Iarring
sound.

The affectatiō of this figure is wont to fall into two faults, either into excesse of repetition, or into a iarring sound called Casemphaton, into excesse, as thus, A planted place of pleasure plaine, where pleasure shal me please, or thus, This mischieuous money, maketh many men, maruellous mad. What folly there is in this forme of speech children may discerne.

In a harsh and iarring sound, thus: Neither honoꝝ, noꝝ nobilitie. Another: In my drowlie and dreadfull dreame, me thought I saw a Dragon drinking blood.

An example in Latine set downe by Cornificius, Otite, tute Tate tibi tanta tyranne tulisti. These examples of the faults are sufficient to the wise to auoyd the vice of like excesse in this figure.

FIGURES OF OMISSION. 2.

Zeugma threefold 1. Prozeugma, 2. Mezozeugma, 3. Hypozeugma, Asyndeton. In these figures there is some word omitted, which a full construction doth require, which notwithstanding hath by the omission a pleasant grace of beuities.

Zeugma,

Zeugma . . .

1 **R**ozeugma the first kind, is a figure of speech which putteth some word in the first clause, and omitteth it in the other following. An example of Cicero: For neither art thou he Catiline, who at any time shame could call backe from dishonestie, either feare from perill, or reason from madnesse. Here the verbe could call backe is the common word which is exprest in the first clause, and vnderstood in the rest following.

Another: The people of Rome destroyed Numance, wan Carthage, cast downe Corinth, ouerthrew Frigillas. In this example the people of Rome is the common word.

Another: Pouertie hath gotten conquest of thy riches, shame of thy pride, danger of thy safetie, folly of thy wisdom, weaknesse of thy strength, and tyme of thy imagined immortallitie.

2 Mezozeugma the second kind, when the common word is put in the middle clause. An example: What a shame is this, that neither hope of reward, nor feare of reproch could any thing moue him, neither the perswasion of his friends, nor the loue of his countrey.

3 Hypozeugma the third kind, when the common word is put in the last clause. An example: The foundation of freedome, the fountaine of equitie, the safegard of wealth, and custodie of life, is preserved by lawes.

The vse of this figure.

This is a very pleasant ornament, seruing as well to the delight of the eare, as to a commendable kind of breuitie, whereby the tedious repetition of a word is artificially auoyded.

1. Pleasant to the eare.
2. Commendable breuitie

The Caution.

There ought to be in this figure an obseruation of a meane, that there be not too many clauses, lest the common word be obscured with too great a multitude: for if there follow too many members after the first, it may be forgotten, & likewise of a word in the

1. Not too many clauses following the common word

1. Litigious in
testaments.

midst : but if there be too many clauses , put before the last clause wherein it is expressed, it doth hold the mind of the hearer in too long dispense. It is good to auoyd this figure in writing of testaments and euidences, least it may breed ambiguitie and contention. As for example: I bequeath to my son Ambrose an hundred pounds, to my sonne Robert fiftie, and to my seruant N. ten. Here pounds is the word expressed in the first clause , but not in the other : nowe that the same word is vnderstood in the other it is likely , but not proued : and therefore may breed a question.

Asyndeton. 2.



Syndeton is a figure which keepeth the parts of speech together without the helpe of any coniunction.

An example of Cæsar, where he saith, I came, I saw, I ouercame. Another of Cicero : Neither did he thinke any thing wel accomplished which he commanded : for there was nothing which he him selfe would not take in hand , pꛛeuent, labour, he was able to suffer cold, thirst, hunger.

Sapient. 7.22.

An example of Scripture: For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtle, moueable, cleare, vndefiled, euident, harmelesse, louing the good, &c.

The vse of this figure.

1. To auoyd often repetition of one word.

2. Breuitie.

3. Knitting like things together.

This forme of speech is chiefly vsed to auoyd the tedious repeating of a coniunction, partly for the better sound of the speech, and partly for expedition and breuitie, and it serueth most fitly to vtter things of like nature.

The Caution.

The greatest fault that may be committed in this figure is, when it vttereth contraries , as if one should say , pleasure paine, peace warre, life death, it were very vnapt in sense, and ill sounding in the eare.

FIGURES OF CONIUNCTION. 4.

Figures of Coniunction are these, Polysyndeton , Homeoptoton, Homeoteleuton, Paregmenon : these figures do ioyne the parts

parts of our speech together, either by coniunction of Grammer,
or by similitude of sound.

Polysindeton . 1 .

Polysindeton is a figure which knitteth together the parts of an oration with many coniunctions, contrarily to that aboue.

An example: He was both anemie to his coun-
trei, and a traitor to his Prince, and a contemner
of lawes, and a subuerter of cities.

An example of the Euangelist Luke: Where abode both Peter, Act.
and Iames, and Iohn, and Andrew.

Another of the Apostle Paul: For I am sure that neither death, Rom. 8.
neither life, neither Angels, neither rule, neither power, neither
things present, neither things to come, neither height, neither
depth, neither any pther creature shall be able to separate vs from Gal. 4.
the loue of God. Another: We obserue dayes, and moneths, and
times, and yeares.

The vse of this figure.

This figure hath the most speciall respect to knit many things
of like nature together, and to distinguish and separate con-
trary matters asunder, and for this cause it may be called the
chaine of speech, forasmuch as euery chaine hath a coniunction of
matter, and a distinction of linkes.

1. To knit to-
gether.
2. To distin-
guish.
3. Compared
to a chaine.

The Caution.

Too long a continuance in adding coniunctions bringeth a de-
formitie to this figure, and therefore ought to be auoyded.

Homeoptoton . 2 .

Homeoptoton of the Latines is called Similiter ca-
dens, and it is a figure which endeth diuerse clauses
with like cases, but in respect of the English tongue
which is not varied by cases, we may call it setting
of diuerse notwies in one sentence which ende alike

with the same letter or same syllable: thus, He came into Cilicia, and then spied out Africa: and after that came with his armie into Sardinia.

Another: In actiuitie commendable, in a common wealth profitable, and in warre terrible.

Another: Art thou in pouertie? seeke not pꝛincipality, but rather how to releue thy necessitie.

Let God be worshipped the king obeyed, & thy parents honored.

1. A grace to
Prouerbes.

This figure giueth an excellent grace and facilitie to certaine proverbes and bꝛiefe sentences, as to these and such like: Folshe pittie vndoeth many a citie, A friend in neede is a friend indeede, In space cometh grace. These & many other of this foꝛme are very ancient, and may be vsed in graue causes.

The vse of this figure.

A pleasant
sound to the
care.

The vse of this exornation tendeth chiefly to delight the care by the like fall, and similitude of the sounde, wherein the nature of that sense take singular pleasure.

The caution.

1. Affectatio
to be shunned.

2. Iust nūber
and meeter
to bee auoy-
ded.

In the vse of this figure too great affectation of copie must be shunned, lest it cause excesse which alwaies doth bring with it facietie and wearines of the hearer as it doth in the daintiest meates and sweetest musicke, also heed ought to be taken that the members be not compounded of iust numbers, lest the sentence fall into a rime, or verse in meeter.

Homocoteleuton: 3.



Homocoteleuton called of the Latines similiter definiens is a figure which endeth diuerse members alike in such partes of speech, which haue no cases, that is in Verbes and Aduerbs.

An example: He is esteemed eloquent which can inuent wittily, remember perfectly, dispose orderly, figure diuersly, pronounce aptly, confirme strongly, and conclude directly.

Another: Pomaruell though wisdomē complaineth that shee
is

is either wilfully despised, or carelessly neglected, either openly scorned, or secretly abhorred.

The vse of this figure.

This croznatio like as the former pertaineth to the delectation of sound, and also giueth a pleasant perspicuitie to the word first expzessed.

1. Delectatio
to the eare.
2. Perspicuity
to the sense.

The Caution.

The thing in this Caution to be obserued, is, that excesse and too great affection be shunned.

1. Affectatio
and excesse.

Paregmenon. 4.

Paregmenon is a figure which of the word going before deriueth the word following.

An example of Esay: I will destroy the wisdom of the wise.

Another: They haue stumbled at the stumbling stone.

Another The first man was of the earth earthy, the second man was the Lord from Heauen heavenly.

Rom. 9.
1. Cor. 15. 45.

There are sometime three wordes of like affinity set in one sentence, thus Neuer maruel at that which is so little a maruel, except it were more maruellous.

Sometime there is a double Paregmenon in one sentence whereof this may be an example: He wished rather to a die a present death, then to liue in the misery of life.

The vse of this figure.

The vse hercof is twofold, to delight the eare by the deriued sound, and to moue the mind with a consideration of the nigh affinity and concozd of the matter.

1 To delight
the eare.
2. To ioyne
affinitie.

The Caution.

The abuse which may be committed by this figure is, when one of y words of affinity is superfluous, as if one should say

2. A superfluous.
Epithite.
1. 8. 3. 56.

2. Vnapt, or
not in vse.

Merrie mirth, mournfull mourning, friendly friendship. Secondly when the deriuation is vnapt, or not in vse.

FIGVRES OF SEPARATION. 7.

Paranomasia, Antanacclasis, Articulus, Membrum, Compar, Hypozeuxis, Taxis.

These I call figures of Separation, in respect that they do separate words & clauses one from another, either by distinguishing the sound, or by separating the sense.

Paranomasia. 1.

Paranomasia is a figure which declineth into a contrarie by a likelihood of letters, either added, changed, or taken away. Added thus, be sure of his sword, before you trust him of his word. Another: so fine a laundrer, should not be a slanderer. Changed thus, More bold in a butterie then in a batterie. A fit witnesse, a fit witlesse. Taken away, thus, This is no stumbling, but plaine tumbling.

The vse of this figure.

1. To illude.
2. To be sparingly vsed.

This figure is commonly vsed to illude by the Addition, change and taking away. This figure ought to be sparingly vsed, and especially in graue and weightie causes, both in the respect of the light and illuding forme, and also forasmuch as it seemeth not to be found without meditation and affected laboꝝ.

The Caution.

1. Discretion
required in
vsing it.

As the vse ought to be rare, so the allusion ought not to be tumbled out at aduenture. Also haerde ought to be taken of whom it is vsed, and against whom it is applied.

Antanacclasis. 2.



Antanacclasis is a figure which repeateth a word that hath two significations, and the one of them contrary, or at least, vnlike to the other. An example: Care for those things which may discharge you of all care. Care in the
first

first place signifieth to provide, in the last the solicitude and dread of the minde. Another: In thy youth learne some craft, that in thy age thou mayst get thy living without craft. In this example craft in the first place signifieth science, occupation or trade; in the second, deceit and subtiltie.

The vse of this figure.

This figure as it vnitheth two words of one sounde, so it distinguisheth them asunder by the diuersitie of their sence, whereby it moueth many times a most pleasant kind of ciuile mirth, which is called of the Latines Facetia, or Vrbanitas.

1. It vnitheth and distinguisheth.
2. Apt for urbanitie.

The Caution.

For as much as this figure serueth to wittie allusions, & often to pleasant occasions of mirth: it may fall easily into erreffe, or vntimely vse, which follie and boldnesse do oft commit. Also regard ought to be had that this figure be not framed of an vnperfit equiuocation.

1. Excesse.
2. Importunitie.

Articulus. 3.

Articulus is a figure which setteth one word from another by cutting the oration thus: By thy follie and wickednesse thou hast lest thy substance, thy good name, thy friends, thy parents, and offended thy Creator.

Another example: By friends and faithful souldiers, now is the time to shew your selues valiant, couragious, hardie, bold, & constant, considering for what value you shal fight, for your religion, for your wiues, your childre, your goods, your libertie, your liues, and your countrie, either to die with hono, or liue with renown. An example of the Prophet Ieremie: I will make them to be a reprove, a prouerbe, a scoone, a shame, I will make them desolate, wast, despised, hissed at, and accursed.

Ierem. 5.
1. Fit for breuitie.
2. Fit for any vehement affection.
3. Compared to a sebreffe.
4. To thicke strokes or thundring shot.

The vse of this figure.

This figure serueth to pleasant breuitie, and also is very conuenient to expresse any behemet affections: in peaceable and quiet causes it may be compared to a sembree in Musicke, but in causes of perturbation and hast, it may be likened to thicke & violent strokes in fight, or to a thicke & thundring peale of ordinance.

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The

The Caution.

1. Words of many syllables vnapt for this figure.

It is not conuenient & agreeable to the propertie of this figure to vse words in it which haue many syllables, for long words are repugnant to the swiftnesse and hast which this oroznation doth chiefly respect.

Membrum. 4.



Membrum is a figure which in few words endeth the construction, but not the sence.

An example: Thou hast neither profited the commonwealth, done good to thy friends, nor resisted thy enemies.

An example of Tobias: Thou light of our eyes, thou staffe of our age, thou comforter of our life, thou hope of our generation.

2. Tim 3.

Another of the Apostle Paul: God was shewed in the flesh, iustified in the spirit, scene among Angels, preached to the Gentils, beleued on in the world, and receiued vp in glorie.

The vse of this figure.

1. Breuitie.

2. Copie.

3. Varietie.

4. Meet for graue causes

Too many members are not meet for this figure.

This figure is a pleasant and excellent ornament of eloquence, seruing both to comly breuitie, and copious varietie, and is meet for graue causes.

The Caution.

There ought not to be in this oroznation too great a difference in the quantitie of the members, neither ought the members to extend to too great a number, for by the one the delectation of the sound is interrupted, by the other the sence is obscured.

Compar. 5.



Compar, of the Grecians called Isocolon and Parison, is a figure or forme of speech which maketh the members of an oration to be almost of a iust number of syllables, yet the equalitie of those members or parts, are not to be measured vpon our fingers, as if they were verses, but to be tried by a secret sence of the eare: vse & exercise may do much in this behalfe, which maketh it an easie matter to make the parts accord in a fit proportion. First, when the former parts of a sentence, or of an oration be answered by the later, and that by proper words respecting the former.

An

An Example of Cicero: He left the citie garnished, that the same might be a monumēt of victoꝝ, of clemencie, of continencie, that men might see, what he had cōquered, what he spared, what he had left: compare ye the parts of the later clauics with the former, and you shall see how fitly they are matched.

Examples of the holy scripture, as when the sentence consisteth of two members, thus: The Dr. hath knowne his owner, and the Ass his masters crib.

Esa. x.

Another: See that equitie flow as the water, and righteousnesse as a mightie streame.

Amos. 5.

Also it completh contraries, thus: An innocent although hee be accused, he may be acquitted, but the guiltie except he be accused he cannot be condemned.

Also by this figure effects may be made to answer their efficient, consequents their antecedents, habite priuation: also contrariwise, and that by a very pleasant forme and proportion. This ornament is very often vsed of Solomon in his Proverbs, and of Esay in his Prophecies.

The vse of this figure.

This figure of all others is most straightly tied to number and proportion, and therfore is most harmonickall. The vse wherof doth chiefly consist in causing delectation by the vertue of proportion and number, albeit holy authoꝝ doe vse it, yet they do it in easie & plaine forme, but if the most artificial and exact forme of this figure be respected, y^e vse of it is moze agreeable for pleasant matters then graue causes, and moze fit for Commedies then Tragedies.

Delectation of the eare.

More fit for pleasant matters then graue causes

The Caution.

Inequality of number is the fault which doth most disgrace the beautifull forme and proportion of this ornament, and therfore to be most diligētly auoided, neither ought this ornament in the most artificiall forme be vsed in graue and serious causes. for as much as it may bewray affectation, which in grauitie is disliked.

1. Inequality of number.

2. Seldome in graue causes

Hypozeuxis: 6.

Hypozeuxis is a figure or forme of speech which ioineth to euerie thing a due verbe, which is the contrarie to Zeugma.

R. y.

An

An example: Such is mans depraved nature and peruerse inclination, that taking away the vse of gouernment, euery kind of euill shal quickly oppresse euery part of goodnes, ambition shal strue for hono^r, pride shal disdain obedience, malice procede to murder, theft depriue true possessors, idlenes neglect labo^r, impie^tie sco^rne religion, and raging tumults violate peace, and turne a happie state into a miserable confusion, wherevpon it insucth that open rebellion is raised, good men murdered, virgins deflow^red, holy places polluted, houses burned, cities defaced, lawes despised, the whole earth confounded, and the omnipotent power of God either little regarded o^r vtterly forgotten.

The vse of this figure.

1. Pleasant in breuitie.

2. Pithie in the matter.

3. Meete for graue causes

1. Vnpropernes of verbs.

2. Not to mo^re things than one.

3. But once expressed.

This figure is not only very pleasant in respect of the breuitie and varietie of the matter, but also very pithie in respect of the causes and effects accompanying one another, and is fit for graue causes, notwithstanding it may be vsed in others also.

The Caution.

The especiall warning which this caution may giue, is to take heed that the verbe be not vnproper, no^r that one verbe serue to mo^re things then one, no^r one verbe be mo^re then once repeated.

Taxis. 7.

Taxis is a figure o^r forme of speeche, which distributeth to euery subject his most proper & naturall adiunct.

An example: The feare of so great a danger and the terro^r of so likelie a destruction, caused noble men to consult, the minds of wisemen to doubt, the faces of valiant captains to wax pale, the hearts of lusty youth to quake, old men to tremble, and women to weepe.

Another: Princes for their dignities, magistrates for their auctoritie, rich men for their wealth, captains for their courage, counsellors for their wisdom, & holy men for their profession, are assaulted of the mightie, and enuied of the wicked, from whence it cometh that they are often either depriued of their liues, o^r spoiled of that they possesse.

Another: The power of God among his own people is renowned,

ned, his wonders are recorded, his iudgements pondered, his promises beloued, his threatnings feared, his goodnesse praised, and his iustice duly regarded.

Another. The diuine wisdom hath assigned kings to raigne, Judges to heare causes & giue sentence, Advocates to plead, subjects to obey, the wise to giue counsell, and the rich to giue almes.

The vse of this figure.

This figure is a singular ornament of eloquence, well deserving that commendation, and that in sundrie respects first for that it ministreth a pleasant harmonie to the eare, secondly, for that it presenteth proper countenances of persons to the eye of the minde. Thirdly, for the excellent breuitie in noting the adiuncts of persons, duties of degrees, and proper words with their proper relations.

1. A pleasant harmonie.
2. Description by a propriety.
3. Excellent breuitie.

The Caution.

The especiall regard to auoyd the abuse, which this figure may commit, is to take heed that we do not attribute vnproper adiunctes to the subiectes, for it were not onely verie vnproper, but also verie absurd to attribute weeping to valiant Captaines, and consultation to youth: or to say that rich men are enuied for their wisdom, and holie men for their wealth, which forme of speech is verie vnproper. And this vice or fault is called, Acyrologia: which is an vnproper speaking in forme and sense.

1. Improperie of Adiuncts.

FIGURES OF SENTENCES.

Figures of Sentences are those by which either our affections are elegantly exprest, or matters mightily magnified. The difference betwene the figures of words, and the figures of sentences is great, found both in their formes and effectes, for the figures of wordes are as it were effeminate, and muscull, the figures of sentences are manly, and martiall, those of wordes are as it were the colour and beautie, these of sentences are as the life and affection, which are diuided into figures of affection, and figures of Amplification.

The second order.

Figures of the second order are such as do make the oration not onely pleasant and plausible, but also verie sharpe and behe-

ment, by which the sundrie affections and passions of the minde are properly and elegantly vttered, and that either by the figures of Exclamation, Moderation, Consultation, or Permission. 4.

FIGURES OF EXCLAMATION. 24.

Vnder the name of Exclamation I do comprehend all those figures which are vsed most commonly to vtter vehement affections in vehement formes, not only such as do expresse the passions of the mind by a forme of outcrie, but also all those which are of a vehement and sharpe kind, and of nigh affinitie to Exclamation.

Ecphonesis. 1.

Ecphonesis of the Latines called Exclamatio, is a forme of speech by which the orator thzough some vehement affection, as either of loue, hatred, gladnesse, sorrow, anger, maruelling, admiration, feare, or such like, bursteth forth into an exclamation or outcrie, signifying thereby the vehement affection or passion of his mind.

Examples of loue, this example of Dauid: *O how amiable are thy tabernacles thou Lord of hosts?*

Another of Solomon: *O Lord how gracious and swat is thy spirit?*

2. *Of Hatred: O most wicked presumption, from whence art thou sprung vp to couer the earth with falshood and deceit?*

3. *Of ioy or gladnesse, an example of the Apostle Paul: O Death where is thy sting? O Graue where is thy victorie?*

O how ioisfull a thing is mercy in the time of anguish and trouble?

4. *Of sorrow, an example of Ieptha: Alas my daughter thou hast brought me low.*

Another: *O lamentable miserie, alas for pitie.*

5. *Of anger: O cursed tyrannie, O most detestable crueltie.*

AA. 13. Another of the Apostle Paul: *O full of all subtiltie and deceit, thou child of the diuell, &c.*

1.
Psalm. 84.
Sap. 12.

Of

Of maruelling: O man what art thou: which disputest with God, &c.

6.

Another: O the deepenesse of the riches of the wisdom and knowledge of God, &c. Rom. 11.

Of feare: O thou man of God flee such thinges.

7.

1. Tim. 6.

This is worthy by the way to be noted, that albeit singular examples are here set for the explication of singular affections or passions, yet notwithstanding many and diuerse affections may meete and ioyne in causing of our exclamation, as may be seene in the example of Paul to Timothie last expressed: O man of God flee such thinges.

The causes of this exclamation are more than one: There is loue in Paul toward Timothie, for because he loueth him he dissuadeth him from danger. There is feare in Paul, for that which he possesseth by loue, he feareth lest it should be lost by negligēce.

There is also in Paul an hatred of the euil, from which he doth dissuade Timothie. There is in Paul a care of Gods glory lest it should be obscured in his owne seruant: all which affections ioyning together caused the Apostle to say: O thou man of God flee such thinges.

The vse of this figure.

The principall end and vse of this figure is by the vehemency of our voice and utterance to expresse the greatnesse of our affections and passions, and thereby to moue the like affections in our hearers.

To moue the like affection in others.

The Caution.

There are diuerse and necessarie obseruations to be considered concerning the vse of this figure.

First that it be not vsed without some great cause that may iustly moue to so vehement a forme of speech, for it is a manifest token of follie to vse an exclamation vpon small occasions, and for light causes.

1. Not to be vsed without some great cause.

Secondly, that it be not too often vsed lest it become odious.

2. Often vsed it becometh odious.

Thirdly, that it be not applyed vnaptly in the partes of a treatise or publike oration: it were ridiculous to begin a publike speech with this figure, crying, O, or Masse: it might sooner moue laughter then lamentation.

3. Vnfit to be in an oration.

Extremities.

4. Defect.

5. Excesse.

Fourthly regard ought to be had, that the utterance of the exclamation shall not be an extreme, either exceeding in defect or in excelsse, for too low and soft an exclamation, betokeneth a cold affection, and contrariwise, that which is too much straunde, signifieth either extremitie of passion, or want of discretion.

Lastly, that it be not put in the conclusion of an oration or publicke speech, for in so doing it might be the cause of merry effect.

Ara. 2.



Ara called of the Latins Imprecatio, is a forme of speech by which the Orator detesteth, and curseth some person or thing, for the evils which they bring with them, or for the wickednesse which is in them.

Cicero.

An example of Detestation: O most abhominable impietie, worthy to be buried in the bottome of the earth.

Naum. 3.

An example of Cursing: Wo to the bloodthirstie Citie which is full of lyes and robberie.

Psal. 109.

Another of Dauid against Doeg: Let the vngodly haue dominion ouer him, and let Sathan stand at his right hand, when sentence is giuen vpon him, let him be condemned, and let his prayer be turned into sin, let his daies be few, &c.

The vse of this figure.

1. Tit. to detest.

This figure is the fit instrument of speech to expresse the bitterness of the detestation within vs against some euill person, or euill thing, and forasmuch as it sendeth forth the flame of reuenge kindled in our affections, it may well be compared to the casting of wildfire, or poisoning of shotte, to destroy the enemy.

2. Compared to wilde fire.

The Caution.

1. A rare vse.

The vse hereof ought to be verie rare, and not to rise but against intollerable impietie, not measured by mans malice, but afflicted by the diuine sentence, not to curse for reward as did Balaam, but to signifie whom God doth curse, as doth the Prophets and Apostles.

2. A curse bought and sold.

Eulo.

Eulogia. 3.

Eulogia, in Latine Benedictio, is a forme of speech by which the Orator pronounceth a blessing vpon some person for the goodnesse that is in him or her.

An example of King Dauid: And Dauid sent messengers vnto the men of Iabesh-Gilead, and said vnto them: Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your Lord Saul, that you haue buried him. 2.Sam.8.2.5.

Blessed is the man which considereth the poore and needy. Psal.41.

Blessed be God the father of our Lord Jesus Christ. 2 Cor.5.

Blessed are those seruants, whom the Lord when he cometh shall finde waking. Luc.12.

Happie are the people that be in such a case, yea blessed are the people which haue the Lord for their God. Psal.144.

The vse of this figure.

The vse hereof, tendeth to the extolling and praise of the thing which maketh happie, and to declare the happinesse and felicitie of the possessor, and also it is a forme of speech which doth much moue to the loue of the thing which is the cause of blessednesse.

The Caution.

As the vse hereof is verie effectuell & forcible to worke a loue and delight in men to the cause which make men happie and blessed, so is the abuse of it odious, as when blessing is pronounced vpon false causes and wrong persons, as to say, Blessed are the rich, blessed is the glutton, happie are the proud, for this is the opinion and saying of the Epicure, but Eliphaz proueth the contrarie, saying: I haue seene the foolish deepe rooted, and suddenly I his habitation.

1. To praise.
2. To declare the felicitie of the possessor.
3. To moue loue to the cause.

Falseplacing of blessings.

Iob.5.3.

Memphis. 4.

Memphis, in Latine Querimonia, is a forme of speech by which the Orator maketh a complaint, and craueth helpe.

An example of King Dauid: Why standest thou so farre O Lord, and hidest thy selfe in the needfull time of trouble? Psal.110.

L

the vngodlie for hys owne lust doth persecute the poore. And after his long complaint against the wicked for their pride against God, and for their oppression of the poore, he turneth to God by petition, crauing his helpe to succour the poore, and his iustice to punish the oppressors, saying: Surely thou hast seene it, for thou beholdest vngodlinesse and wrong, that thou maist take the matter into thy hand. The poore committeth himselfe vnto thee, for thou art the helper of the friendlesse, breake thou the power of the vngodlie and malicious, take away his vngodlinesse and thou shalt finde none.

Psal. 44.

Another: For thy sake also are we killed all the day long, and are counted as sheepe appointed to be slaine, &c.

To moue
compassion.

The vse of this figure.

This forme of speeche as it riseth from the griefe which is suffered for iniuries, so doth it tend by complaint & prayer to seeke succour and redresse, by this forme billes of complaint are exhibited to the Courts of iudgement, and supplications to Princes.

The Caution.

Complai-
ning without
cause is
common.

This figure or forme of speeche of all others is most common, and oftenest abused, for what is more common then complaints, and what speeche oftener vsed without iust cause then complaining one of another. Therefore in vsing this figure regard ought to be had, that the complaint be not a false accusation, or as the proverbe is of the swine, a great crie and a litle woll, much ado about nothing, a hue and crie and no robbery.

Threnos. 5.

Ierem. 9.

Threnos in latine Lamentatio, and Luctus. is a forme of speeche by which the Orator lamenteth some person or people for the miserie they suffer, or the speaker his owne calamitie.

An example of the Prophet Ieremy: O that my head were full of water, and mine eyes a fountain of teares, that I might wepe day and night, for the slaine of the daughter of my people.

The greatest part of Ieremies lamentations, is framed by this forme

forme of speech.

Iob lamenteth his owne miserie in this maner: *Why died not I in the birth? why did not I perish as soon as I came out of the wombe? why set they me upon their knees? why gaue they me sucke with their breasts?*

The vse of this figure.

As the vse of this figure riseth from the feeling of miserie, so it serueth and is most forcible and mightie to moue pittie and compassion in the hearer.

The caution.

As this forme of speech is most passionate, so ought it to be most aseruous and boyd of fiction & faining, for counterfeit lamentation both seldome moue pittie, for it is commonly betwaxed or knowne either by the cause or by the person, by the cause, as fained lamentations in Tragedies, by the person, and that either by his condition, or by some signes of his affection, by his condition, as the lamentations of common beggers, which are commonly counterfained, by signe of affection, as when the speaker expresth a lamentable matter with a cold or carelesse affection. Also heed ought to be taken that the lamentation be not great when the cause is litle, or litle when the cause is great, the one of these is found in children lamenting for litle losses, the other in stoicall nature or carelesse people.

1. Counter-fait lamentation.

2. Lamentation of common beggers.

3. Carelesly expressed.

4. Without proportion.

Euche. 6.

Euche, in latine Votum, is a forme of speech by which the Orator or speaker expresth a sollemne promise or vow; either made with condition, or rising from some vehement affection.

Examples of vowes made with condition. First of Iacob, Ge. 28. 21. Then Iacob vowed a vow saying: If God wil be with me, and will keep me in this iourney which I go, and wil giue me bread to eate, and cloth to put on, so that I come againe vnto my father in safetie. Then shall the Lord be my God, and this Stone which I haue set vp as a pillar, shall be Gods house, and of all that thou shalt giue me, will I giue the tenth vnto thee.

Another of Ieptah: And Ieptah bowed a bow vnto the Lord, and sayd, If thou shalt deliuer the childezen of Ammon into my hands then that thing that cometh out of my house to meet me when I come home in peace from the childezen of Ammon, shall be the Lords, and I will offer it for a burnt offering.

An example of a vow rising from affection, and without condition, is expressed in the Psalme 132.

The vse of this figure.

An effect of
gratitude.

This forme of speech is vsed chafly to signifie our gratitude and thankfull remembrance for the thing obtained by our petition.

The Caution.

1. Deliberation.

2. Rashnes.

3. Vnlawfull.
Act. 23.

The pronouncing of a vow ought to follow pondered deliberation, lest it be rashe, or vnlawfull: rash, as was the vowe of Ieptah, vnlawfull, as the vow of the Jewes, that they would neither eat nor drinke till they had killed Paule.

Asphalia. 7.



Asphalia, in Latine Securitas and Certitudo, is a forme of speech by which the speaker persuadeth a securitie and safetie to his hearer by offering himselfe a suretie for the confirmation of his warrant.

Gen. 49. 9.

An example of Iuda persuading his father Iacob to let Benjamin his yongest sonne go into Aegypt with the rest of his brothers who vsed this forme of speech, saying: I will be suerty for him, of my hand shalt thou require him, if I bring him not to thee, and set him before thee, then let me beare the blame for euer.

Also it is made in a mightie forme thus: My blood for thy blood, my life for thy life, my soule for thy soule.

The vse of this figure.

1. To encourage.

2. To giue
comfort.

This figure or forme of speaking is most apt and forcible to ad courage in dreadfull aduentures, and to giue comfort and assurance in doubtfull causes, which is a singular vertue of speech and worthy of great praise, namely if it be vsed in certaintie and truth.

The

The Caution.

How much this forme of speech is abused, the examples of deceitfull warrants may dayly teach. And therefore the most notozious abuse of this figure is to deceiue by a false warrant, and deceitfull countenance of speech. Clients are often incouraged by this figure to enter into contention, and confidently to proceed, till an empty purse parteth the fray. And likewise many a sicke patient is most warranted his life, when his death is nearest at hand.

1. Deceitfull warrants.

Eustathia. 8.

Eustathia in Latine Constantia, is a forme of speech by which the orator or speaker promiseth and protesteth his constancie concerning something. An example of Tertullian: Let Lions clawes teare out our bowels, let the Gibbet hang vs, let the fire consume vs, let the sword cut vs assunder, let wild beasts tread vs vnder their feet: yet we Christians are by prayer prepared to abide all paine and torments.

Another example of Paul: Who shall separat vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword. And by and by after he addeth: I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, neither things present, nor thingsto come, neither height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

Rom. 8.

An example of Poetrie, Virgil. Eglog. 1.

{ Therefore the stags so light of foote, like birds shall feede in th' aire,
The seas shall faile, and fishes leane all bare vpon the shore,
The Parthian Pilgrime first shall drinke of Arax riuer cleere,
Or one of Germanie shall drinke of Tiberis flowing streames,
The bounds of both gon round about, & passed far and neere,
Before this face and countenance shall slip out of my brest.

Another of Poetrie.

{ The fish shall flie the floud, the serpent bide the fire,
Ere euer I for gaine or good will altar my desire.

The vse of this figure.

To manifest
the secret af-
fection of the
heart.

By contempt
of death.

By impossi-
bilitie.

Not in light
causes.

This figure or forme of speech serueth most aptly to declare the firme & vnremouable purpose of the mind, and to make manifest the deepe rooted affection of the heart, and that by sundry formes, as by contempt of torture and death it selfe, by comparison of impossibilities, or unlike things as is alreadie shewed by example, and by diuerse other like formes of speaking.

The Caution.

The speciall warning that may concerne this figure, is that it be not vsed in euill causes, or in light and trifling matters, for to protest and promise a stedfast mind in an euill thing, loseth the vertue and dignity of the figure.

Epimone. 9.



Gen. 18.

Epimone in Latine Perseuerantia, is a forme of speech, by which the speaker continueth and persisteth in the same cause, much after one forme of speech.

There is a good example hereof in Abrahams praier or sute to God for the Sodomites, saying: if there be fiftie righteous within the Citie wilt thou destroy, and not spare the place for the fiftie righteous that are therein: That be far from thee, &c. And thus he continueth perseuerantly his suite and praier to the first request.

Ioh. 21.

Another Example of Christ, speaking to Peter: Simon Ioanna louest thou me more then these: feede my sheepe: which saying he repeateth thre times, one shortly after another.

The vse of this figure.

1. To signifie
the great-
nesse of the
desire.

Luc. 18. 1. 2. 3.

2. To warne
effectually,

By this forme of speech the greatnesse of the desire is signified, either by often crauing that which necessity requireth, or many times commaunding that, which reason directeth. By this figure and maner of speaking the condemned man doth often pray & crie for mercie: the hungry repeateth his request many times, and necessitie will haue no nay: whereby it commeth often times to passe, that albeit once or twise faile, yet many times may preuaile. And likewise in rules, commaundements, and warnings twise may be remembred when once may be forgotten.

Th

The Caution.

Albeit that the proper tie of this figure, consisteth in the multitude of requestes and often warnings, yet moderation ought to restraine it from excesse and importunate requestes, which betokeneth either notable impudency, or shamelesse folly: a notozious vice in the greatestt vse among beggers, in whom it is bred and brought forth by long custome.

Importunate
petitiōs are
odious.

Obtestatio: 10.



Obtestatio is a forme of speech, by which the Orator expresseth his most earnest request, petition, or prayer.

An example of Terence: O Chremes I beseech thee for Gods sake and for our old friendships sake, which hath continued ever since wee were children, which time hath also encreased, and for thy onely daughters sake, & my sons, whom I haue committed wholly to thy gouernement, helpe me in this matter.

Another of Cicero: O Caesar for thy promise, thy constancy, and thy mercies sake, discharge vs from this feare, specially that we may not so much as suspect that any part of anger remaineth in thee, for thy right hands sake I beseech which thou gauest to Deiotarus in promise.

Another: If innocency may deserue fauour, if misery may moue to pittie, or prayers proue aile with men: let your mercy for Gods sake relieue misery, and your compassion extend to vs that are ready to perish.

The vse of this figure.

This is that forme of speech, which men in necessitie and distresse do vse as a meane whereby to seeke, and obtaine reliefe and comfort in their miseries, as in hunger for food, in perplexity for counsaile, in perill for defence, in trouble for deliuerance, in the state of condemnation for mercy and life.

To beseech
most earnestly.

The Caution.

There are diuerse abuses of this figure, namely when it is vsed in vnlawfull petitions, and for trifling matters, also when

1. In vnlawfull petitiōs.
2. In final causes.

When the name of God is vainely vsed in requests and petitions, as it is vsually of common beggers and vagabonds, charging and as it were, adiuring men to giue them.

Optatio. . . .



Optatio is a forme of speech, by which the speaker exp-
presseth his desire by wishing to God or Men.

An example of Cicero: I would the immortall
Gods had granted that wee might rather haue giuen
thanks to Seruius Sulpitius being aliuie, than now to
examine his honours being dead.

a. Reg. 2.

Another of the holy Scripture: I would to God, that my Lord
were with the Prophet that is in Samaria.

Gal. 5.

Another of Paul: I would to God they were separated from
you.

The vse of this figure.

To signify a
desire.

The vse hereof tendeth to signify our desires by our wishing,
which we cannot accomplish by our power.

The Caution.

1. Vnlawfull
wishes.

2. Vnpossi-
ble thinges.

In this forme of speech these obseruations are to be remembred,
that wee wish not such thinges as are either vnlawfull, or
vnpossible, the one although it be very vsuall, yet it is not with-
out corruption of will, nor the other without vanity of minde.

Thaumasms. . . .



Thaumasms in Latine Admiratio, is a forme of
speech, by which the Orator declareth how much hee
maruellet at some thing as either why a thing is
done, or left vndone, or at some strange effect, whose
secret cause maketh him to wonder.

Iob. 9. 10

An Example of Iob, He doth great things, and vnsearcheable,
yea maruellous things without number.

Rom. 11.

Another: O the deepenes of the riches, of the wisdom and
knowledge of God. &c.

Holy men haue alwaies had the works and wisdom of God,

in great reuerence and admiration, to the extolling of his glory, and open confession of their owne wickednesse.

By this figure the Orator sometime wondereth, at the boldnesse and impudency of wicked deedes.

Sometime at the negligence of men, in not preventing danger, or at their brutish security when the battell axe of destruction hangeth ouer their heads.

Sometime at impunitie, when he seeth great wickednes passe free without punishment or rebuke.

Sometime at the accusation of some person, in whom he hath a good opinion.

The vse of this Figure.

The vertue of this Figure is very great and Emphaticall in a prudent Orator, and serueth to sundry and excellent purposes, as in praising highly persons or things: As when the Orator declareth his admiration at their goodnesse and excellency.

In dispraising most hatefully: As by wondring that such a notorious & wicked person is not either cut off by the lawes of men, or destroyed by the iudgements of God. In reprobuing and rebuking, as in saying: I maruell or wonder much what moued you to do it, or to be so far ouersene as to take it once in hand: & likewise in blaming the negligence and omission of some necessarie and profitable thing, and that by a maruelling at the cause: to speake briefly, it hath many vses, and is very significant, and Emphaticall.

The Caution.

The speciall parts of this Caution do tend to giue warning that this forme of speech be not vsed to maruell at common things, or small matters, and also that it be too often vsed, lest too common a custome of admiration and wondring weakeneth the strength of it, and impaireth the dignitie, and may also betoken an ignorance in the speaker, according to the common saying, Qui sæpe admiratur nescire videtur.

Excellent to praise and commend.

2. Most apt to dispraise or rebuke.

1. At common things, or small matters.

Onedismus. 13.



Nedismus, called of the Latines Exprobratio, is a forme of speech by which the speaker vpbraideth his aduersary of ingratitude, and impietie.

An apt example of this figure Virgil hath elegantly expressed by Dido Queene of Carthage, vphraiding Aeneas with the great and manifold benefites which he had receiued of her, and accusing him of unkindnesse & cruelty now purposed toward her, and by comparing these together she increaseth her wrath, & in the midst of her flaming furie she bursteth forth and exclaimeth against him thus:

No Goddess neuer was thy Dam, nor thou of Dardans kinde.
Thou traytest wretch but vnder rockes, and mountaines rough
unkinde.

Thou wert begot, some byrde thou art of Beast or Monster
wild.

Some Tigers thee did nurse and gaue to thee their milke vn-
milke.

And a little after she addeth:

No stedfast truth there is, this naked miser by I toke,
Whom seas had cast to shore, and of my Realme a part I gaue,
His flax I did releue, and from their death his people saue.

Esay. 5.

The Prophet Esay by this forme of speech in a similitude of a Vineyard fruitfully planted and carefully fenced, doth set before the peoples eyes, Gods goodnesse and mercy towards them. And by the wild and euill frute, which that vineyard brought forth, he accuseth them of most sinful ingratitude.

The vse of this figure.

To rebuke
ingratitude.

The vse hereof is easily scene, and may therefore be the sooner noted: it tendeth most specially to reprove and rebuke ingratitude, a most ill worde wheresoever it groweth, and therefore well worthy to be pluckt vp by the rootes, with the wordes booke of rebuke and shame.

The Caution.

Directed by
wisdom.
Not for small
displeasures.
Opposed a-
gainst chari-
ty.

Wisdom and charity ought to direct the vse of this figure, lest it be vsed for euery little displeasure as foolish persons are wont to do, making a new account of an old reckoning, which is an absurditie offending against good manners, a solely repugning wisdom, and an effect of mallice opposed against charity.

Orcos

Orcos. 17.



Orcos, in Latine Iusiurandum, is a forme of speech by which the speaker expresseth an oath for the better confirmation of some thing affirmed or denied, which doth necessarily require a sure and high testimonie.

An example of Moses: I call heauen and earth to record against you this day, that you shal shortly perish from the land whereunto ye go ouer Iordan to possesse it. Deut. 4. 26.

Another of Iobab saying thus to Dauid: Now therefore vp come out, and speake comfotable vnto thy seruants, for I sweare by the Lord, except thou come out, there will not tarry with thee one man this night, and that will be worse vnto thee, then al the euill, that fell on thee from thy youth hitherto. 2. Sam. 19. 7.

Another of the Apostle Paul: for God is my witnesse whom I serue in my spirit in the Gospell of his sonne, that without ceasing I make mention of you alwaies in my prayers, &c. Rom. 1. 9.

Sometime the speaker useth to confirme his saying by swearing by his faith, credit, and truth, or such like formes of confirmation.

The vse of this Figure.

The vse of this forme of speech serueth most aptly & properly to confirme matters either by high and diuine testimonie, or by the gage of the speakers faith and credit, and therfore it is best becoming a graye man which is indued with age and credit. To confirme
2. To confute

The Caution.

The cheefe points of this caution are these: first to take heede that we call not those things to witnesse with vs, which can not giue witnesse, as to swear by creatures, & to omit the testimony of the creator, as did Ioseph when he did swear by the life of Pharaoh, and Nabucodonezer by his throne. Secondly that we sweare not to perform wickednesse, as did Iezabel that she would kill Elias the Prophet. Thirdly, that we sweare not rashly, as did Herod the Tetrarch to the daughter of Herodias. Fourthly, that we swear not to deceiue, or to confirme vntruth, as did Antiochus to the Jewes, thereby to deceiue them, or as Peter did when he swore he knew not the man. 1. Not to swear by the creature, & omit the creator.
Gen. 42. 14.
Iudit. 1. 12.
2. Reg. 2.
Mar. 7. 23.
2. Not to swear to perform iniquitie.
3. Not rashly.
4. Not with purpose to deceaue.

Fiftly, that we vse not this forme of confirmation often, for

By

5. Not to vse
it often.

often swearing cannot be without sinne, it becommeth odious to the hearer, and diminisheth the credit of the speaker.

Anamnesis. 15.



Namnesis in Latine Recordatio is a forme of speech by which the Speaker calling to remembrance matters past, both make recitall of them Sometime matters of sorrow, as did Dido a litle befoze her death saying:

Oh happy (weleaway) and ouer happy had I bene,
If neuer Trojan ship alas, my countrey shoze had scene,

Psal. 137. 1.

An example of sacred Scripture: By the rivers of Babel we sate, and wept there, when we remembred Sion.

Luke. 15. 17.

Another of the prodigall sonne: Then he came to himselfe and said, how many seruants at my fathers house, haue bread inough, and I die for hunger, I will rise and goe to my father, &c.

Gen. 32. 10.

Sometime with ioy: As Iacob did in his returne from Laban his wiues father, saying: With my staffe came I ouer this Iordan, and now I haue two droues.

Psal. 77.

Another of David saying, I will remember the woorks of the Lord, and call to mind thy wonders of old time.

Prou. 5. 12.

Another of Salomons Proverbes: How haue I hated instruction & my heart despised correction, & haue not obied y boice of the that taught me, nor inclined mine eare to the, y instructed me: I was almost brought into al euill, in the midst of the congregation & assembly.

The vse of this Figure.

To make me-
tion of time
past.

The vse of this figure serueth in sted of a necessarie memorial of time past, whereby we are put in mind what we haue bene, what we haue done, what we haue heard or scene, what we haue suffered, what we haue receiued, and so to compare it with the time present for the profite of our selues and of our hearers.

The Caution.

1. No euill
matters.

The chiefest respect of this Caution is, that euill matters bee not remembred, as to call into remembrance offences forgiuen and long forgotten, or occasions which may renew vnprofitable sorrow, or moue anger, or actions of vanitie which were better to lye buried than to be reuiued.

2. Nor occa-
sions of re-
newing sor-
row.

Protre-

Protrope. 16.

Protrope in Latine Adhortatio, is a forme of speech, by which the Orator exhorteth and perswadeth his hearers to do some thing.

An example of Cicero: Haue respect & regard, Iudges, what doth appertain to your name, estimation, and safetie of the common wealth. Wherefore Iudges looke to your selues, your wiues, your children and gods, maintaine and vphold the renowne, and safetie of the Romane people.

Cicero contra Verrem.

Another: If euer God haue had respect to a iust cause, or euer gaue victorie where it was due, or euer lent his hand to equitie against tirannie, or euer preferred his people, and confounded his enemies, he will this day fight with vs, and for vs, and giue vs a glorious victorie. be our enemies neuer so many, and we neuer so few, and therefore shew your selues this day valiant, couragious and constant, fight this day for your honour, and for your countrie, cast off this day all feare that may make you weake, & arme your selues with hope that may make you strong, and be ye assured of an honourable and glorious conquest, after which shall ensue incomparable ioy, great wealth, and immortall fame.

Examples in the holie scripture are most plentiful, and may euerie where be found.

The vse of this figure.

The vse of this figure is great, and often necessarie and needfull to be vled, the vertue and power whereof is worthe of high praise and commendation, for when commanding cannot force, nor promises allure, nor commination terrifie, as alone by themselves working in their single strengthes: yet Adhortation hauing al these conioyned with it, and also sundry reasons of mightie power, as helping hands to force and moue the mind forward, to a willing consent, doth preuaile in his purpose.

Of mightie power to moue and perswade.

It is necessarie to obserue, that euerie exhortation or imparatiue mood is not an Adhortation, as to say, do this, or do that, eschew evil, and do good, seeke peace and ensue it, and such like, these formes are not Adhortations, but onely bare commandements

* As, profitable,
ble, pleasant,
easie, honest,
&c.

without any reasons annexed the authoritie of the commander excepted: but y^e forme of speech which deserueth the name of Pro- trope or Adhortatio, hath not only the forme of a commandement or of a promise, but also sundry & mightie * reasons to moue the minde and vnderstanding of man not only to a willing consent, but also to a feruent desire to performe the thing adhorted.

The Caution.

The greater power that this figure hath, the more mischief it may worke, if it be perverted and turned to abuse, and therefore it is necessarie to forewarne and forbid those euill partes which may pervert and abuse so excellent a vertue and instrument of counsell.

Vnlawfull ac-
tions.
Seducing the
simple.

It is abused by mouing and leading to vnlawfull things, as by mouing of sedition, tumults, or rebellion among the simple people, by leading ignorant persons into dangers and miserie, by seducing vnstable mindes into false religion and vanities, and by many mo like effectes, which Sathan doth alwaies further to the uttermost of his power.

Dehortatio. 17.

Dehortatio, is a forme of speech opposed to Adhortatio, in respect of the vse and end, and therefore the contrarie being explicated and knowne, it shall not be needfull to make any further declaration of this, considering it may be vnderstood by the examples, vse & Caution of the other contrary.

Parænesis. 18.

Parænesis in latine Admonitio, is a forme of speech by which the speaker expreth an admonition, or warning to his hearers.

An example of Cicero: For Gods sake take heed Iudges lest through hope of present peace, you bring not in continual warre. By this warning Cicero dissuadeth the Senat from making league with Antony.

Gen. 6. 13. 14.

Whitherto doth belong the warning that almightie God gaue to Noa, concerning the flood and preparing the Arke.

And

And likewise the admonition of the Angels to Lot, concerning the destruction of Sodom. Gen. 19. 12, 13.

An example: Beware of false Prophets which come vnto you in shapcs cleathing, but inwardly they are rauening wolues, you shall know them by their frutes. Mat. 7. 15.

Another: My sonne if sinners do entice thee, consent thou not, if they say come with vs and we will laie wayt for blood, &c. Prou. 1. 10.

The vse of this figure.

This forme of speech doth properly belong to reueale dangers, and to dehort the hearer from them, a singular vertue proceeding from goodnesse, loue, and faithfull friendship, and therefore ought to be accepted as a singular benefit. To reueale dangers.
To dehort.

The Caution.

There are two faultes which may be committed in giuing admonition or warning, the one by ambiguitie, the other by importunitie, by ambiguitie, as when the warning is giuen in a doubtfull forme of speech which may be taken and vnderstood two manner of waies, whereof the one is false and deceitfull, in such forme were the blinde prophesies signified in times past which as they say gaue noble men warning but in such ambiguitie and obscuritie, that the true meaning could neuer be knowne, till destruction had ended the strife. 1. Ambiguitie.

The second fault is committed by importunitie, that is, when admonition commeth too late. 2. Importunitie.

Cataplexis. 19.

Cataplexis in latine Comminatio, is a forme of speech, by which the Orator denounceth a threatening against some person, people, citie, common wealth or country, containing and declaring the certaintie or likelihood of plagues, or punishments to fall vpon them for their wickednesse, impietie, insolencie, and generall iniquitie.

Examples hereof are most plentiful in the holie Prophets agaynst Nations and Citties, but most chieflie agaynst Ierusalem, agaynst Babel, agaynst Damascus, Aegypt,

the Philistines and Moabites, with many other moe.

Another example is to be sene, Mat. 23. 37. 38. And another in Ionas. 3. Yet fortie daies, and Ninuuy shall be destroyed.

The vse of this figure.

To deterre.

This figure pertaineth properly to deterre and dzine men from sinne and wickednesse, and to force them to repentance, the effect whereof is sene in the example of the Ninuities, Ionas 3. 5. 6. 7.

The Caution.

1. Vnequall.

Esay 3. 24.

Luc. 6. 25.

There is in this forme of speech required discretion and wisdom, to denounce comminations, whether priuate or publicke, lest by the folly and vnaptnesse of their forme, they lose their effect and vertue, which folly may diuerse waies be committed, first by inequality, as when the Orator threateneth greater punishments then the offences do deserue by equitie, as to threaten destruction and desolation, when it deserueth not so great a correction. The Prophet Esay threateneth by an apt proportion and relation, as sinke against perfumes, baldnesse against dressing of the haire, sackcloth against stomachers, &c.

The like maner and forme of relation Christ vseth where he threateneth, saying: Woe be to you that are full, for ye shall hunger: Woe be to you that now laugh, for ye shall waile and wepe.

Also by inequality, as when the Orator vseth lesse threatnings then their desertes require, as to threaten whipping to offences which deserue hanging: this loseth his effect by faintnesse.

2. Incredible.

Secondly, folly of commination may be committed by threatening and denouncing incredible punishments, as to threaten destruction by a diluge or a conquest, and desolation by the Antipodes or by a people either unknowne or farre distant.

Categoria. 20.

Categoria, in Latine Accusatio, or Criminis reprehensio, is a forme of speech by which the speaker openeth and detecteth some secret wickednesse of his aduersary, and laith it open befoze his face.

An

An example of Christ detecting Judas: He that dippeth his hand with me in the dish, he shall betray me. Mat. 26. 23.

Another of Paul accusing Elymas the sozcerer, saying: O full of all subtiltie and all mischief, thou childe of the diuel, and enemy of all righteousness, wilt thou not cease to peruert the strait waies of the Lord? Act. 13. 10.

Another example there is, in the 52. Psalm of Dauid, accusing Doeg of great wickednes, but chiefly of the mischief of his tong.

Christ accuseth the Scribes and Pharisees of hypocrisie and corruption. Luc. 11.

The vse of this figure.

The vse hereof is chiefly required to accuse and reprehend hypocrisie, and intollerable impietie. To accuse and rebuke.

The Caution.

The most speciall poynt in this Caution is, that the accusation be not false, as those are many times which proceede from malice or enuy, as the accusations of the Jewes against Christ, and likewise against Paul. Secondly, that it be not amplified without great cause. Thirdly, that it be not objected after a iesting or light manner, when it requireth a serious and sharpe forme. Fourthly, that it be not applied out of due time and fit place. 1. Not false.
2. Not amplified.
3. Not after a light manner.

Pæanismus. 21.

Pæanismus is a forme of speech which the Orator, or speaker useth to expresse his ioy, either for the cause of some good thing obtained, or some euil auoyded.

An example: And the women sang by course in their play, & said, Saul hath slain his thousand, & Dauid his ten thousand. 1. Sam. 18. 7.

Another of Moses: I will sing vnto the Lord, for he hath triumphed gloriously, the Horse and him that rode vpon him hath he overthrowne in the sea. Here Moses extollet the glory of the victory, and triumpheth with great ioy, praising the lord, and his power which was the cause, and describing the effect which was the drowning of Pharaoh and his hoste. Exo. 18. 1.

To this forme of speech pertaineth this saying in the song of the virgine Mary: From henceforth all generations shall call me Luc. 1.

blessed And also this: He hath filled the hungry with good things, and the rich he hath sent empty away.

1. Cor. 15.

Another: O death where is thy sting? O graue where is thy victorie?

The vse of this figure.

To triumph.

The vse of this figure hath his principall place in triumphs and ioyes for victories, and may be likened to the Trophes of martiall fame. Hence saith Horace, Et potius noua cantemus Augusti trophæa. This figure after a sort is liuely represented in the Larkes song, which she singeth euerie morning, in ioy that the darknesse is gone and the light come.

The caution.

1. Not vniustly against the poore.

Psal. 42.

The most especiall poynt of this Caution is, that this figure be not vsed to insult vpon the oppression of the poore, or affliction of innocents as Dauids enemies did, saying there there so would we haue it, and also where is now thy God?

Bdelygmia. 22.

Bdelygmia, in latine Abominatio, and Fastidium, is a forme of speech which the speaker vseth to signifie how much he hateth and abhorreth some person, word, deed, or thing, and it is vsed commonly in a short forme, and in few words. Against a person thus: Out vpon him wretch. Against an odious word thus: Peace for shame. Against an odious deed, thus: Fie vpon it. Against an odious thing, thus: Away with it, I loue not to heare of it, I abhorre it: Auoyd Sathan, Mat. 4.

Sometime with mo words, thus: No more for shame, bury it in silence, whose eyes can looke vpon it, and not loath it, or whose eares can heare it, and not abhorre it?

The vse of this figure.

To make odious.
Not against good things.

The vse hereof, tendeth onely to make things as odious to the hearer, as they are to the speaker, or at the least to signifie how odious they are, and what hatred they deserue. And the Caution hereof, tendeth to warne that it be not vsed either against things woorthie of loue, or things indifferent.

Proclesis.

Proclees. 23.

Proclêsis in latine Prouocatio, is a forme of speech by which the Orator prouoketh his aduersary to the conflict of the controuersie, and that either by a vehement accusation, or by a confident offer of iustification. By accusation, this of Eliphaz prouoking Iob, may be an example: *Iob. 32.* Is it for feare of thee that I wil accuse thee, or go with thee into iudgement? Is not thy wickednesse great? and thine vngracious deeds abhominable? for thou hast taken the pledge from thy brother for nought, and spoyled the clothes of the naked.

Another example of Elihu: If thou canst giue me answer, prepare thy self and stand before me, here Elihu prouokech Iob with out accusation. *Iob. 33. 5.*

By offer of iustification, this example of Christ is very effectual, all, where he saith: Which of you can rebuke me of sinne? *Iohn 8.*

Another of Iosephs brethren: with whomsoever of thy seruants it be found let him die, and we also will be my Lords seruants. *Gen. 44. 9.*

The vse of this figure.

The right vse of this figure doth most effectually serue, to commend & countenance a good cause, & in respect of our lawes, it may be compared to the partie which hauing a good cause, maketh hast to ioyne in issue, & also it may well be compared to the touchstone which either iustificieth the gold, or bewrayeth the brasse.

1. To iustifie a good cause.

2. Compared to the touchstone.

Apocarteresis. 24.

Apocarterêsis in latine Tollerantia, is a forme of speech by which the speaker signifieth that he casteth away all hope concerning some thing, & turneth it another way.

An example of Iob in these words: He hath destroyed me on euery side, and I am gone, and he hath remoued mine hope like a tree. Iob in these words signifieth that he hath no more hope of worldly prosperitie and comfort, and therefore he turneth the eye of his hope to heauen, saying: I know that my redeemer liueth, &c. Wherby he comforteth himself & better to indure & suffer *Iob. 19. 10.* *verse 25.*

so great and heauy a burthen of misery.

1. Sa. 3. 2.

Ezechias despairing of life, turneth himselfe to prayer and weeping.

Another: Let the widow weep, and the fatherlesse children lament: Let kinfolke sorrow, and friends mourne, yet cannot all this preuaile, for he is gone, and cannot be called againe, his absence must needs be suffered, when his presence cannot be redeemed, and therefore thinke on men that liue, and let the dead rest.

The vse of this figure.

1. A similitude.

As the sicke patient being forsaken by his phisition, and despairing both of health and life, betaketh himself to God, to whose custodie he commendeth both his bodie and soule, expecting the graue for the one, and heauen for the other.

2. Another similitude.

And as a besieged citie fainting in hope of her strength against the force of her enemy, turneth to supplication, or parling, euen so this figure by a pitifull complaynt of despaire vnder a heauy burthen, helpeth mightely to moue compassion, considering that of all miseries, the greatest misery and most to be pitied, is to be in misery without comfort of friends, or hope of reliefe.

3. To moue compassion.

The Caution.

1. Counterfait despaire.

2. Hope omitted.

This figure is most abused when the sufferance and despaire is counterfayted. Secondly, when the passion and misery is declared, and the hope omitted, which is the sinew and life of sufferance.

FIGURES OF MODERATION. 17.

Figures of Moderation are such, as are lesse vehement then those which I haue already spoken of vnder the name and title of Exclamation. These following pertaine to more milde affections, and do require a more moderate forme of pronuntiation and utterance then those aboue rehearsed, which are proper to vehement affections and mightie possessions.

Martyria.

Martyria.

Martyria in Latine Testatio, is a forme of speech by which the Orator or Speaker confirmeth some thing by his owne experience.

An example of Eliphaz the Themanite: I haue scene the foolish deepe rooted and suddenly I cursed his habitation. *Iob 3.5.*

Another of the Prophet Dauid: I haue scene the wicked in great prosperitie, and flourishing like a greene Bay tree, I passed by, and he was gone. *Psal 37.35.*

Another of the same Prophet: I haue been yong, and now am old, yet I neuer saw the righteous forsaken, nor his seed begging their bread. *verse. 2.5.*

In these examples here shewed, Eliphaz and Dauid do proue that which they speake, by the experience which they had in their time scene come to passe. Likewise y^e Euangelist Iohn sayth: That which was from the beginning, which we haue heard, which we haue scene with our eyes, which we haue looked vpon, &c. *1. Ioh. 1.1.*

The Orator by this forme of speech speaketh of things removed from the knowledge of his hearers, & alledgeth his owne testimony grounded vpon his owne knowledge, The iudge receiveth the causes or cases falling out in his time and determined with the consent of the best opinions in his presence or place of authoritie. *Iudges.*

The Physitian maketh report of his owne p^{ro}ofe in diseases and cures, and sometime doth reco^rd them to the great benefite and good of the posterity. *The Physiti- ons.*

The Captaine which hath been in many battels, at many sieges, assaults, defences, and encounters, and hath had experience in many stratagems, doth teach yonger souldiers, and confirmeth that which he counselleth by his owne testimonie founded vpon often p^{ro}ofe. *Captaines.*

The traoueller maketh descriptions of Citties and Countries, where hee hath bene, and declareth the sundry fashions, and strange manners of far nations and people. *Traouellers.*

¶ iij.

The

The vse of this figure.

1. To confirm.

2. To confute.

3. To cause
delectation.

This forme of speech is of great strength, either to confirme or confute, especially if the Orator or speaker be a man of gravity, and known credit, whom this figure doth best beseme. Also it causeth a diligent attention and ioyned with delectation: for by nature men take more pleasure to heare the author of experience speake himselfe *viva voce*, then either to reade his experience written, or to receiue it from others by report and tradition.

The Caution.

1. Vntruthes
detected.2. Publishing
lewd profes
sions, and
mitcherous.

This figure being a forme of speech of so great, graue, and necessarie vse, it is so much the more to be regarded that it bee not abused by the vntruth of the testimonie which is wont to be the roote and fountaine of many vanities, and wicked errors in the world, or by publishing the prowe of euill conclusions, whereby the practise thereof may be further increased.

Apodixis.

Apodixis in Latine *Experientia*, and euidentis probatio, is a forme of speech by which the Orator groundeth his saying vpon generall and common experience, it differeth from Martyria in this, that in Martyria the Orator confirmeth his saying by the testimony of his owne knowledge, in this he inferreth his reason, and confirmation from known principles, which experience doth proue and no man can deny.

Gal. 6. 7.

An example of Paul the Apostle: We not deceiued, God is not mocked, for whatsoever a man soweth that shal he also reape.

Another of Bildal the Shuite: Can a rush grow without mire, or the grasse grow without water?

Another of Salomon: Can a man take fire in his bosome, and his clothes not be burnt: or can a man go vpon coles, and his feet not be burnt: Were in these two examples taken from the experience of Nature, are the reasons of their conclusions grounded.

Another of the Prophet Dauid: They that go downe to the sea in

in ships, and occupy their businesse in great waters, they see the workes of the Lord, and his wonders in the deepe.

To this place do belong many Proverbs and common sayings which are taken from generall proofe and experience, hence is this saying: Trust not a horses heele, nor a dogs tooth. And likewise this: Fire and water haue no mercy. Briefly the greatest part of all notable sayings and common Proverbs were first framed by experience, and are still supported by it: among which there are diuerse in matter as this here following and many such like: I haue heard my father say, and eke my mother sing, There is no fishing to the sea, nor seruice to the king. Which saying is proued most true by the experience of all times.

The vse of this figure.

Of all the formes of speech there is not one more apt, or more mighty to confirme or confute then this, which is grounded vpon the strong foundation of experience, confirmed by al times, allowed of in all places, and subscribed to by all men.

1. Mighty to confirme.
2. To confute

The Caution.

There are diuerse faultes which may be committed in the abuse of this figure: first when the sentence of experience is not commonly known and generally receiued, for then it breedeth a doubt, and proueth nothing. That wheat will turne into darnell is a maxime of husband men approued: contrariwise that darnell wil turne into wheat, some men say they haue proued it, but others will not beleue it. Also when the saying is partly true and partly false, then is it no good maxime.

1. Not commonly known.
2. Not generally receiued.

Apomnemonsysis. 3.



Apomnemonsysis, called of some Dicti commemoratio, that is, the rehearsal of a saying: It is a forme of speech by which the Orator reciteth some saying or sentence of another worthy of remembrance and obseruation.

An example of the holy Scripture: Hypocrites Esay, prophesied well of you, saying: This people draweth neere vnto me with their mouth, and honoureth me with their lippes, but their heart is far from me.

Matth 15.7.
Esay. 29.13.

Act. 17. 28.

Another of the Apostle Paul : For in him we live, and move, and haue our being, as certaine of your owne Poets haue sayd, for we are also his generation.

The vse of this figure.

1. To confirm.
2. To confute
3. To praise.
4. To reprehend.
5. To Comfort.

By this place it is, that the Orator for the cause of better confirmation, confutation, consolation, praise or reprehension reciteth some apt sentence, or fit testimonie of approued Authors, and applieth it to his purpose. In diuinity the sentences of sacred Scriptures, and the excellent sayings of ancient and learned fathers, in the profession of the lawes, the recorded opinions and determinations of the most graue and prudent Judges, in the doctrine of Physicke, the rules and directions of the best approued Authors : in the lectures of Philosophy the most high and prudent reasons of the most renowned Philosophers, and so consequently in all others.

The Caution.

1. A good sentence ill applied.
2. By ignorance.
3. By insolency.
4. Sacred scriptures vilely abused
5. By malice.
6. By Satans subtilty.

The first and chiefe point that is to be obserued concerning this figure by way of Caution, is to take heed that good sayings be not applyed to euill purpose. which commeth many times to passe by mans ignorance, insolency or mallice, or by Satans subtiltie. By ignorance men mistaking the sence of the authority alledged, fall into grosse errors. By insolency proud and wanton persons do oft apply sacred sentences to most prophane and vile vses wresting chaste sayings to vnchaste sences. By malice, hypocrites and heretikes do most wickedly peruert the true sence and meaning of the holy Scriptures, as did the Scribes & Pharisees the law of Moses.

By Satans subtilty opposed against all truth, which tendeth either to the glory of God or the saluation of man: as may appear in the 4. of Matthew and 6. verse, where he most deceitfully and maliciously abuseth that saying of the Prophet: We shall giue his Angels charge ouer thee, with the rest following.

Psal 90. 12.

Antirrhesis. 7.

Antirrhesis is a forme of speech by which the Orator reciteth the authority, opinion or sentence of some person : for the error

erroꝝ oꝝ wickednesse in it.

An example: Iob to his wife saying to him blaspheme God Iob. 2. 10. and die, made this answer saying: thou speakest like a foolish woman.

Another of the Apostle Paul rehearsing the common saying of the Epicures: Let vs eate and drinke, foꝝ to morrow we shal die, which he reiecteth thus: Be not deceived (saith he to the Corinthians) euill words corrupt good manners. 1. Cor. 15. 32.

This same foꝝme of speeche Christ vseth against Satan Mat. 4. where he reiecteth the subtil attempts and false allegations of Satan by the mightie power and truth of his answers.

The vse of this Figure.

This foꝝme of speeche doth specially belong to confutation and is most apt to refell erroꝝs and heresies, and to reiect euill counsell and lewd perswasions. To confute errors.

The Caution.

As this figure is mighty to confute falshood, so regard ought to be had that it be not bet against the truth, which the enemies of the truth are wont to do, as did y^e Philosophers of the Epicures sect at Athens against Paul, saying: what will this babler say? others sayd, he is a setter foꝝth of strange Gods. Not to be v-
fed against
the truth.
Act. 17. 18.

Euphemismus. s.

Euphemismus in Latine boni ominis captatio, that is, a Prognostication of good, and it is a foꝝme of speeche, by which the Oratoꝝ either interpreteth an vncertaine thing to the better part, oꝝ else declareth befoꝝe that some good thing shall come to passe afterward, which he speaketh from diuine reuelation, oꝝ else collecteth it by some likely signes and tokens.

An example of the Apostle Paul: I exhort you to be of good courage, foꝝ there shalbe no losse of any mans life among you, but of the ship onely.

To this figure oꝝ foꝝme of speeche do belong the propheticall blessings of Iacob concerning the happy successe that should come to his posteritie long time after. Act. 17. 22.

But the most generall vse of this figure is to collect by probable

signes and tokens the likely effectes of good causes, and to foretell them, as by the good towardnesse of youth to prognosticate the vertue and felicity of the future age, for a good beginning doth promise a good end, a good cause a good effect, a holy life a happy death, whereupon I may say mentioning some good man, and now dead, I speake of him that is in heauen.

The vse of this figure.

1. To plant hope.
2. To incourage.
3. Compared to signes of serenity.

This figure pertaineth properly to consolation, hope and encouragement, and may be compared (in respect of the early signification) to those signes in the firmament which do betoken and prognosticate serenity, or to the prosperous spring, which misisteth hope of a plentiful harvest.

The Caution,

1. Deceitfull flattery.
2. Malicious fraud.

The greatest abuse that this figure may comit is, when it turneth away from the right and lawfull vse to deceaue and seduce by flattery and malice, or by the false interpretation of dreames. The abuse of this figure hath prognosticated and promised to many men felicity, crownes and kingdomes, and haue performed wofull miserie, captiuitie and destruction, and therefore needfull to be forewarned and good to be auoided.

Ominatio. 6.



Prou. 6. 10.

Minatio is sometime taken in good part, and then is it Euphemismus last spoken of, but it is more oft put for the contrary, and then it is a forme of speech, by which the Orator foretelleth the likeliest effect to follow of some euill cause.

An example of Cicero against Antony: If thou followest these purposes, beleeue me thou canst not long continue.

An example of holy Scripture: How long wilt thou sleepe O sluggard, when wilt thou arise out of thy sleepe, &c. Therefore thy pouerty commeth vpon thee as one that trauelleth by the way, & thy necessity like an armed man. By this figure the Orator foretelleth beggery to the slothfull, shame to the proud, mischief to the quareller, and the gallows to the thiefe.

The

The vse of this Figure.

This figure tendeth to the commination and warning of the hearer, whether it be applied against him, or against any other. The principall effect whereof is, that by the consideration of the euill end foreshewed, y^e cause of that euill effect is oftentimes by grace and wisdom avoided.

The Caution.

This forme of speech is abused diuerse wayes: first when it riseth from anger and malice without any likely coniectures gathered from causes, such as men do commonly vtter in their rage, making malicious prognostications against the parties with whom they be angry, as that they wil be hanged, or that the Deuill will one day fetch them, it would be a very wofull world if all such Prognostications should proue true: but for as much as they seldome take effect, the malicious planet is generally condemned, and the false Prognosticator is commonly derided.

Secondly, this figure is abused by prognosticating the infortunate life or death of men by the time of their birth: as collected by constellation, and influence of some malicious Planet.

Thirdly it is abused by foretelling of ill fortunes, and that either by Physiognomy, or Palmistrie, which are nothing else but mere illusions and vanities more worthy to be abhorred, than to be beleued.

Fourthly, by false prophesies, fained by the vanity and wickednesse of men, foretelling the death of great men, the mutation of kingdomes, the great mortallity of men, and the vtter confusion of all the world with the prefixed and fozenamed times, as the yeare, the day, and sometime the houre, which haue so often failed, and proued false. that wise men will beware how to beleue the.

Fiftly, it is wont to be abused by foolish obseruations of certaine accidentes, as to gather coniectures of some trouble, losse, death of some frendes, and such like, by dreames, by blæsing of the nose, by spots vpon the hand, by the stumbling of a horse by the death of bees, by a hare crossing the way, and by an infinite number more of such like vncertaine signes and false causes of coniectures.

To forewarn
by threat-
ning likely
effects.

1. Furious
foretellings
differ little
from maliti-
ous wishes.

2. Foretel-
ling desti-
nies by the
birth time.

3. By Phisog-
nomy and
Palmistrie.

4. By Hypo-
crisy.

5. By acci-
dences &
dreams.

Diatyposis. 7.

Diatyposis is called in Latine Informatio & Testamentum: in Rhetorick it is a forme of speech, by which the speaker or Orator commendeth certaine profitable rules and precepts to his hearers and to the posterity.

Prou. 3. 1. 2.

An example of Salomon: My sonne hearken vnto my wisdome, and incline thine eare vnto my prudence, that thou maist regard counsell, & thy lips obserue knowledge, &c.

Another: My sonne keepe thy fathers commandements, and forsake not the law of thy mother. After these precepts, he addeth the rules, and partes of his counsell: Joseph giveth instruction to his brothers what answer they should make to Pharaoh.

1 Tim. 3.

Paul deliuereth rules to Timothie concerning Bishops, Deacons, widowes and seruants.

1. Pet. 3.

Peter giveth good precepts to wiues concerning their subiection to their husbands, and their modestie in apparell.

Exodus 18.
21. 22.

Another of Iethro giuing rules to Moses for the election of Iudges, saying: Moreover prouide thou among all the people, men of courage, fearing God, men dealing truely, hating couetousnesse, & appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds rulers ouer fifties, & rulers ouer ten, and then let them iudge the people at all seasons, &c.

The vse of this figure.

Authority
required.

The practice and vse of this forme doth necessarily require grauity and authoritie in the speaker and rule giuer: Examples hereof are the Patriarks, Apostles, Lawmakers, magistrates, parents & gouernours, for from these (as conduits of wisdome, ordeined by almightie God for our direction) we receiue the holisome rules and profitable counsell of life, by which we are guided through y^e wilderness of this life illuminated in the midst of our darkenesse, and supported from falling into wilful confusion. By this forme the wisdome of the Creator giueth precepts to his creatures, Patriarks to their posterity, Prophets to their people, Princes to their subiects, Parents to their children, and old age to tender youth.

The

The Caution.

This forme of speech becommeth faultie and vnlawfull, by the corruption of men, abusing their wittes as by giuing vngracious and euil counsailes, or their authoritie by making vngodly lawes and edicts, or by commanding & perswading things blameworthy as did Rebecca, commanding and counselling her sonne Iacob to steale his fathers blessing, and thereby to preuent Esau his elder brother. Briefly this forme of speech is abused by false prophets and teachers, by wicked Princes, vngodly parents, and vngracious counsellors.

1. Wicked counsell.

2. Vnrigh-
teous pre-
ceptes.

3. By whom
it is abused.

Antisagoge. 8.

Antisagoge is a forme of speech by which the Orator ioyneth to a precept, of vertue a promise of reward, and to the contempt of a precept, he denounceth a punishment, whereof this example of Moses may sufficiently shew the forme, where he saith: If thou shalt obey the voyce of y^e Lord thy God, and obserue and do all his commandements, which I command thee this day, then the Lord thy God wil set thee on hye aboue all the nations of the earth. And all these blessings shall come vpon thee, &c. But if thou wilt not obey the voyce of y^e Lord thy God, to keepe and do all his commandements, and his ordinances, which I command thee this day, then all these curses shall come vpon thee and ouertake thee, &c.

Deu. 28. 1. 2.

Verf. 15. 16.

The vse of this figure.

This forme of speaking doth alwaies carry with it a mightie power and force to moue men to the obedience of lawes and preceptes: for by the promise it worketh a hope of that which men desire, and by the threating it moueth hate, and by them both an obedience of that which is commaunded: what forme of speech in this respect can do more, or what so much?

1. To plant a
hope.

2. To moue
a feare.

3. To per-
suade to o-
bedience.

The Caution.

This figure is then abused when promises of rewards or threating of punishment, are vsed to moue and further the obedience of vnlawfull precepts, or the performance of wicked counsell. As did Balake the King of the Moabites, promising Balaam

1. Vnlawfull
allurements

2. Wicked
threatnings.

promotion of honour and great gifts to curse his enemies the Israelites. And as did Nabucodonezer threatening all that would refuse to worship his golden image, should be cast into a fire furnace. These two examples may suffice to shewe how much the wicked abuse their willes, in wicked precepts, their wealth in allurements, and their power in terrors, all which tend to the abuse of this excellent forme of perswasion.

Paradiegesis. ○



Paradiegesis is called in latine Narratio quæ fit obiter atque in transitu, and properly in Rhetorick it is called a forme of speech by which the Orator telleth or maketh mention of some thing, that it may be a fit occasion or introduction to declare his further meaning, or principall purpose, which is a speciall and artificiall forme of insinuation. A verie apt example we haue in the 17. of the Acts, of Paul who took an occasion by the Altar which he saw in Athens as he passed by, both to reprove the idolatry of the Athenians, and also to teach them the true worship of the living God. The Euangelist Luke doth thus record it: When Paul stood in the midst of Mars Street, & said: Ye men of Athens, I perceiue that in all things ye are too superstitious, for as I passed by, I found an altar wherein is written vnto the vnkowne GOD, whom ye then ignorantly worship, him shewe I vnto you, God that made the worlde, and all things that are therein, seeing he is Lord of heauen & earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things, and so consequently, he proceedeth to the full declaration of his purpose.

The vse of this figure.

To speake by
apt occasion.

It is verie necessarie to foresce that the narration may be like to the purpose that shall follow, and then this figure becommeth as it were an artificial & cunning key of speech to open the dore of occasion wherby y purpose & desire of the mind do find an apt and easie enterance into the desired libertie of vtterance, and the way that is thus prepared, is both readie, profitable, and worthe of singular praise, and no doubt a speciall point of wisdom.

The

The Caution.

If the occasion be unlike and unfit for the matter of the dyist and desire following, it is a great deformitie to this figure, and betwrayeth the imperfection of the speaker.

Also in this respect regard ought to be had, that this forme of speech here described be not abused to find out a fit occasion either for a malicious quarrell, an enuious detraction or a foolish tale.

1. Unlike.

2. Unfit.

Occasion.

3. Of quarel.

4. Of detraction.

5. of a foolish tale

Pareuresis. 10.

Pareuresis, in latine Adinuentio, and Excogitata excusatio, is a forme of speech by which the speaker alledgeth a premeditated excuse containing reasons of such might as are able to vanquish all objections. A most artificiall example hereof is found in the answer of Aeneas to Dido, in the 4. booke of Aeneidos, whereof I haue gathered the summe both of the objections of Dido, and of the answeres & excuses of Aeneas, and haue put them into partes as they stand in the Authoꝝ, and first of her objection, then after of his excuse and answer.

First, she objecteth by her suspicion gathered from probable tokens and very likely signes, his unkinde and wicked purpose to steale away from her, to whom she declareth her most feruent loue, charging him with his promise, faithfully plighted to her.

Secondly, she telleth him that for his sake, she is hated of foraine Princes, and despised of her owne people, that for his sake her high and exalted fame were vtterly lost.

Thirdly, she declareth that for his sake the danger of conquest both of Carthage and her kingdome were most like to ensue, if he should wilfully persist, & wickedly proceed in this his euil purpose, which did most wofully and grievously appeare vnto her.

To whose objection Aeneas maketh an answer consisting of many parts as followeth: First, he confesseth her kindnesse, goodness, and liberalitie. Secondly, he vtterly denieth that euer his entent was to depart by stealth. Thirdly, he telleth her that wedlocke was neuer his meaning, nor his comming. Fourthly, he saith, y^e he greatly desireth to restore his ancient citie of Troy.

Fifthly,

Fifthly he alledgeth that y^e Oracle of Apollo calleth him frō Carthage to Italy. Sixtly, he argueth from equall comparison, that if she might take delight and pleasure to dwell in Carthage her native Citie and country, why might not the Trojans likewise repaire to the land which they most lōged after? Seuenthly, he sheweth her that his fathers ghost doth euery night warn him away. Eightly, that he did w^rong to his sonne Ascanius, to withhold him so long from Italy, his promised enheritance. Ninthly, he signifieth that by a message from God himsel^fe, both appearing to his eyes and sounding in his eares, he is commanded to remoue and depart from thence, and therfore wisbeth her to content her selfe, and cease her wailing for his loue which might not p^reuail, and therfore in vaine.

To repel surmised accusations.

To answer vnreasonable requests.

False excuses need no examples.

The vse of this figure.

This figure is a singular frame, and for tresse of sp^eech, able to repell all the violence and force either of vntrue and surmised accusations, or vnreasonable requestes: or a ready fountaine to quench all belement expostulations, and burning complaints of unkindnesse vnjustly conceiued.

The Caution.

The true and lawfull vse of this figure, is opposed by fained and false excuses, whereof there be too many examples in the world, and therfore the lesse need here to put an example.

Philophronesis. . .



Philophronēsis in latin Beneuolentia, and Exceptio benigna, is a forme of sp^eech by which the speaker perceiuing the might of his aduersary to be too great and too strong against him, useth gentle sp^eech, faire promises, and humble submission, to mitigate the rygo^r and crueltie of his aduersary: we haue a notable example hereof in Iacob: who fearing the malice and might of his brother Esau, used this meanes to appease his rage and crueltie. He commeth befoze his family, as soon as he saw Esau, he shewed a signe of dutiful submission, he bowed himselfe seven times most humbly befoze he came neare to him, calling him his Lord, and himselfe his seruant, his family al-

chilozen came likewise in seemly and suppliant order, and humbled themselves at his presence, yielding obedience and reuerence vnto him, by meanes whereof the fiery and flaming wrath of Esau was turned into teares of compassion.

The lyke example of submission there is in the third Chapter of Iudith, where the Embassadors of the Israelites, do deliuer their humble submission to Olophernes, in these words saying: Behold we are the seruants of Nabucodonozor the great King, we lye downe before thee, vse vs as shall be good in thy sight, behold our houses and all our places, and all our fieldes of wheate, and our flockes, and our herds, and all our lodges and tabernacles lye before thy face: vse them as it pleaseth thee. Behold, euen our Citties and the inhabitants thereof are thy seruants: come and take them as it seemeth good to thee. So the men came to Olophernes and declared them vnto him after the same maner.

The vse of this figure.

The vse of this figure is of a singular vertue, both in respect of ciuill pollicie and spirituall wisdom, in respect of ciuill pollicie it often appeaseth the malice of enemies, mollifieth the cruell hearts of tyrants, saueyth the life of innocents, and preuenteth the destruction of Cities and countries, which the histories of times do sufficiently confirme. In respect of spirituall wisdom this forme of humble submission of man to his high iudge, & imperiall prince moueth compassion, turneth away his heauy displeasure, and obtaineth grace and mercy. If Achab being a wicked man found fauour in Gods sight to escape present punishment due to his iniquitie, onely by humbling himselfe before him, how much more shal good men in the true and contrite humilitie of repentance preuaile with the same God, who neuer desireth the death of a sinner, but rather that he may conuert and liue?

To appease
wrath, & mitigate
tyrannie.

The Caution.

The counterfeit submission of hypocrites is opposed to the true vse of this figure which is wel obserued by Iesus Sirach, who described it thus: There is some (saith he) that being about wicked purposes do bow downe themselves, and are sad, whose inward part burne altogether with deceit. And alio he sheweth

1. Fained
submission.
Eccle. 19.25.

2. Counter-
fait submissi-
on may pra-
se himself

that such a one under colour of humble submission, will execute his malice upon thee before thou shalt be able to prevent him.

Synynome. 12.

Synynome in latin called Ignocentia, is a forme of speech by which the Orator or speaker being a patient of many and great injuries, or of some one great and grievous wrong, pronounceth pardon and forgiveness to his aduersary, who was the worker of all his miserie.

Luc. 23. 34.

An example of our Saviour Christ on the crosse, praying for his enemies, saying: Father forgive them, for they knowe not what they do.

2. Cor. 10.

Another of Steuen the Martyr at his death, who cryed with a loud voice, saying: Lord laye not this sinne to their charge.

Another of Paul: To whom ye forgive any thing, I forgive also.

The vse of this figure.

To commend
the charitie
of the spea-
ker.
To accuse
significant-
ly.

The vse of this figure doth aptly serue to commend the clemencie, charitie and mercy of the speaker, and also to note the impietie of the malefactor, and that significantly in the forme of remission, for a pronouncing of pardon and forgiveness, is neuer without a note and signification of iniury.

The Caution.

1. Too great
sufferance, &
too much
remission
are suppor-
ters of impu-
nitie.

2. A cunning
accusation
to raise su-
spicion.

In the vse of this figure it is necessarie and also a speciall poynt of wisdom to take heede, that forgiveness be not graunted, where punishment or correction is needfully required, for too great a lenitie and readinesse to forgive, is the manifest supporting of impunitie, whereupon the common prouerbe did first rise: That foolish pittie, vndoeth many a Citie.

Also it is a part of charitie, to regard that this forme of speech be not vsed to raise a false suspicion, or an inuious accusation, which is done by proclaiming or pronouncing forgiveness to him which hath done no iniury, as for to say: God forgive him. This saying is a kinde of accusation, and sufficient to raise a suspicion, and yet expresseth nothing.

Epicrisis.

Epicrisis. 13.

Epicrisis in latine Adjudicatio, is a forme of speech by which the Orator reciting a sentence or saying of some Authour, addeth and deliuereth his opinion or iudgement vpon it, and that either in the praise or dispraise of it, or in giuing light to it, which is best performed in a short addition.

In praise, as when the Orator hauing recited some notable saying of an Authour worthe of obseruation, he addeth his commendation to it, commending it for the excellency, in respect of the wisdom, equitie, holinesse, comfort, pleasantnesse, or profit contained in it. In dispraise, as when the Orator deliuereth his iudgement vpon a saying which seemeth to him euill, and worthe of that note, dispraising it in the respect of the folly, iniquitie, prophanesse, vntruth, or absurditie which it containeth.

In giuing light to it, as when the Orator perceiuing y words, or sentence of an Authour to be obscure or ambiguous to his hearer, sheweth his knowledge, iudgement, or opinion vpon it, wherby he maketh that plain and euident, which was before darke and hard to be vnderstood.

An example of our Saviour Christ, saying: Ye haue heard that it was sayd to them of old time, Thou shalt not commit adultery, but I say vnto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Mat. 5. 27.

Philip enterpreteth a place of Esay to the Eunuch, Act. 8. 35.

The vse of this figure.

This figure in respect of the praise which it giueth to a sentence or a doctrine, causeth attention and loue, attention when the praise go before the sentence, loue when it follow after. In respect of the dispraise it worketh the contrary, except when the saying is first odiously noted to procure attention to the large declaration following.

1. To cause attention.

In respect of interpretation, or addition of lightsome glosses, it is an ordinary meane to annoyd errors, and a lanterne of light to direct in the darknesse of speech.

2. To make darke sense euident.

The most vsoall and common abuse of this figure, groweth either of ignorance or enuy, for ignorance often commendeth that which deserueth hatred. and enuy is ready to detract and diminish the estimation of good things. And as concerning the addition of light to the sense, ignorance is alwaies a deceitfull guide to lead the iudgement into errors.

Paramythia. 14.

Paramythia, in latine Consolatio, is a forme of speech which the Orator useth to take away, or diminish a sorrow conceived in the minde of his hearer.

An example of Aeneas in Virgil, and thus translated.

*O mates (quoth he) that many a vvo haue bid, & borne ere this,
Worse haue we seene, and these also shall end, when Gods vwill is.*

Another of Eliphas the Themanite, who hath in his example left an excellent president for a profitable forme of consolation. First, he obserueth oportunitie, staying til time had made a preparation for the salue of consolation, and then he commeth as a most prudent and diuine Physician, and ministreth his medicine of spirituall comfort, in these words saying: Blessed is the man whom God correcteth, therefore refuse not thou the chaffening of the almighty, for he maketh the wound, and bindeth it vp, he smiteth and his hand maketh whole. After this he addeth many branches of Gods mercy, louing kindnesse, and fatherly protection towards his children, and thereupon concludeth that Iob ought to apply all these considerations to himselfe, as most precious medicines able to minister consolation and strength to his fainting spirit.

The vse of this Figure.

The vse of this figure is great, and most necessarily required in this vale of misery, where mens harts are often fainting, and their mindes falling into despaire, for so great are mens losses in this fraile life, and so little is their fortitude to beare them, that they fall downe in their weaknesse lying still oppressed vnder their heauy burthen, neuer able to rise againe, without the strength of
consolozt

comfort and consolation: for so great is the infirmities and frailty of man being left alone to himselfe in affliction and misery, that he is compared to the ware that melteth at the heate of the fire & to the smok which is driven away with the power of the wind. Against this weaknesse, consolation ministreth strength & restoreth men to life and joy, that were dying in misery and sorrow.

The Caution.

The first point of care and regard in the vse of this figure, is to take heed that consolation be not applyed where correction and reprimand be more needefully required, as they do which apply the vse of comfort to hypocrites and scorers of Gods iudgements.

1. Consolation among scorers vniuersally meete.

Secondly, that it be not ministred out of season, as either too soone, when the wound is new made, and the blood running swiftly in the streame of effusion, I meane the sorrow newly begun, and the affections confounded with the beholding, and consideration of the wofull losse or miserie: or too late, as when the sorrow is either forgotten, or wel asswaged, for then it may by a needlesse remembrance rather renew and call againe the sorrow nye at an end, then bitterly quench it.

2. Opportunity necessary to be obserued.

Thirdly, that it be not vnproper and impertinent to the cause and necessitie to which it is applyed.

Fourthly, that it be not weake by reason of the foundations consisting only in Philosophy and humane wisdom which do many times rather increase sorrow then diminish it: these and many mo such like faulkes offending against the true forme of consolation ought most carefully and diligently to be shunned, otherwise the vse of consolation shall take small effect.

Eucharistia. 15.



Eucharistia in Latine *Gratiarum actio*, is a forme of speech, by which the speaker giveth thanks for benefites receiued.

An example of Cicero: To thee O Caesar we giue most hartly thanks, yea great thanks we yeld to thee.

Another of our sauiour Christ: Father I thanke thee for that thou hast heard me.

Gen. 32. 10.

This forme of speech is vsed much with acknowledging the benefites receiued, and the vnworthinesse of the receiuer, whereof we haue an example in Iacob the Patriarch, where he saith in these words: I am not worthy of the least of all thy mercies, and all the truth which thou hast shewed vnto thy seruant, for with my staffe came I ouer this Iordan, and now I haue two yonges.

Psal. 116.

Sometime it is ioyned with a confession of the vnablenesse of the receiuer to requite the giuer, after the example of Dauid, where he saith: What shal I giue vnto the Lord for all the benefites towards me? or, for all the benefites which he hath bestowed vpon me?

The vse of this figure.

1. To extoll
the goodnes
of the giuer.

2. To declare
the gratitude
of the recei-
uer.

3. To com-
mend the be-
nefit recei-
ued.

This forme of speech tendeth to two speciall endes, to extoll the goodnesse of the giuer by whom the speaker or thanksgiuer hath been fauoured, relieved, enriched, aduanced, instructed, pardoned or protected. And to expresse the mindfull gratitude of the receiuer, who by his giuing thanks declareth that he hath neither buried the benefite, nor forgotten the giuer, but setting them both before the eyes of his mind, acknowledgeth his bounde duty to wardes so great fauour and goodnesse, and that he ought therefore both to loue the fountaine with his heart, and to praise him with his mouth.

The Caution.

Many abuses

To giue small thanks for great benefites argueth ingratitude or folly: and contrariwise to yeld great thanks for trifles betokeneth flattery: To repeat thanks openly without some fit occasion inducing to it, is a point of folly. So in giuing thanks to name the benefites, namely if they be very small and scarce worth thanks, is an absurdity in the speaker, and a disgrace to the giuer: to giue scornful thanks for frendly gifts is a most wicked and impudent ingratitude: To giue compelled thanks doth accuse the receiuer either of ingratitude, or of forgetfulness.

Proecthesis. 16.

Proecthesis is a forme of speech by which the speaker defendeth by his answer, containing a reason of that which he hath said

said or done, prouing thereby that he ought not to be blamed.

An example of Iob, who being accused & rebuked of his friends of impaciency and anger, of sinne and folly, replyeth thus: *Iob 6.2.* That my grasse were well weied, and my miseries layed together in the ballance: and by and by after he addeth, saying: Doth y wild asse b2ay whē he hath grasse, or looweth y Oxe whē he hath fodder? *Verse.5.*

In this forme of speech our Sauicour Christ doth many times defend his doings against the accusatiō of his enemies: as, for healing the man with the withered hand on y Saboth, he saith vnto them: Is it lawfull to do good or to euil on the Sabboth? to save a man or to destroy him: And also in Matthew: which of you having one sheepe, if it fall into a pit on the Sabboth, wil not pull it out and raise it vp? *Mar.3.4.*

In like manner he defendeth his Disciples being accused for pulling the eares of cozne on the Sabboth day, by alledging the example of David eating the shew bread in his great hunger. Secondly by shewing his authority being Lord of the Sabboth. And thirdly by citing a sentence of Ose, which he thus applyeth: If you knew (saith he) what this meaneth, I will haue mercy and not sacrifice; you would not haue condemned the Innocentes. And being also accused by his enemies for eating and drinking with Publicans and sinners, he answereth saying: They that are whole neede not the Phisition, but they that are sicke: And also I am not come to call the righteous but sinners to repentance. *Ose.6.7.* *Math.9.12.* *13.*

The vse of this figure.

This figure is a forme of confutation, and is commonly vsed in the defence of lawfull sayings, and actions, and also to confute vntrue surmises, and false accusations. *1.To excuse.* *2.To defend.* *3.To confute*

The Caution.

In the vse of this figure it is the part of the Orator to looke to the lawfulness of y cause befoze he taketh it in hand to defend: for to maintaine wicked sayings or lewd deedes is a manifest iniquity. An example whercof we haue in Roboam Salomons sonne, who both vnwisely and vniustly defended the rigor and oppression of his gouernment, making this cruel answer to his people that complained: My Father (saith he) chastised you with roddes, but I will chastice you with scourges. *2.Reg.12.14.*

Also to regard that his answer may containe a sufficient reason, and not to alledge will for reason, or answer as Pilate did to the Jewes, finding fault with his superscription, that I haue written (saith he) I haue written.

Epiphonema. 17.



Epiphonema is an exclamation of a matter uttered, or approued, containing the summe and conclusion thereof: And first of a matter uttered.

An example: So weighty a matter it was to set by the Romane nation.

Another of the holy Scripture: So mightily grew the word of God and prevailed.

Act. 19. 20.

Matth. 19. 27

Of matters approued, an example of Peter saying thus to his Lord: Lo, we haue forsaken all and followed thee.

Mar. 7. 37.

Another: He hath done all things well: he hath made both the deafe to heare, and the dumbe to speake.

The vse of this figure.

1. To admire
& commend.

2. To signify
consent.

The vse hereof serueth properly to signify the consent, well liking, or admiration of the speaker in respect either of the words uttered, or of the matter approued: for which cause it may be called the Rhetoricall plausus, for it euermore endeth with a proclaimed liking, or much maruelling, that is to say, an amplifying of honesty, wickednesse, pleasure, dignity, profit, losse.

The Caution.

1. Folly.

2. Rashnesse.

3. Malice.

Act. 12. 22.

In the vse of this figure prudent discretion, and exact iudgement are necessarily required, lest folly or rashnesse do acclaime either vainly without cause, or wickedly without respect of equitie and due consideration: as did Dauids enemies, crying, there, there, so would we haue it: or as did Herods hearers, shouting and saying: the voice of a God and not of a man:

FIGURES OF CONSULTATION.

Figures of consultation I call such, which by reason of their forme and interrogation seeme to consult and deliberate with the

the hearers, the figures of this order are of great strength and force in an oration, and as it were the principall motion and life thereof: they quicken the dulnesse of the hearer, they cause attention, and do bge the hearer to the consideration of the answer, or to the expectation thereof: they are mighty, and also most apt to confirme or confute, to praise or dispraise, to accuse or defend, and briefly they are most fit formes for a most earnest and vehement oration.

Interrogatio. .



Interrogatio, a demanding or asking, of which there be two kindes, the one simple and plaine, which is, when we aske with desire to receiue an answer: as did the Mariners of Ionas: Tell vs (say they) for whose cause are we thus troubled: what is thine occupation: and whence comdest

1. Interrogation plaine.

thou? what countreman art thou? and of what nation? And as y wise men did, saying: Where is he that is borne king of y Iewes? The other kind of interrogation is figuratiue, and it is when we aske not with intent or desire to receiue an answer, but onely because we would thereby make our speech more sharpe and vehement, and much better further our purpose: and this forme of speaking may serue very wel and aptly to expresse any affection, as may appeare in these examples following.

2. Interrogation figuratiue.

1. Loue: How faire art thou? and how pleasant art thou O my loue? Another example of Dauid: O how swete are thy wordes vnto my throat?

Come. 6. 6.
Psal. 119.

2. Hatred: Why wilt thou haue pleasure in an harlot?

Prou. 5.

3. Desire: How long farriest thou Lord?

4. Anger: How long Catiline wilt thou abuse our patience?

Another of our Sauour Christ: O faithlesse & crooked generati-
on how long shall I be with you? how long shall I suffer you?

Mat. 17.

5. Admiration, Virgil: What is it that the greedy hunger of gold doth not bge and compel mortal men to attempt?

6. Doubting: What shall I do, whither shall I go, to whom shall I flee for succour?

7. Wishing: Shall I not see him before I die? y is, I would I might.

8. Sorrow or pittie: Why dyed not I in my birth? why set they me upon their knees, and gaue me sucke with their breastes?

9. Despaire, as Sinon in Virgil: Alasse (saith he) what ground, what sea may me (now wretch) receiue? what shall I do?

This figuratiue demaund hath many and diuerse kindes differing among themselves as their descriptions and examples shall declare.

Erortema. 2.

Erortema is a forme of speech by which the Orator doth affirme or deny something strongly.

Esay, 57.

Example of Esay: Are you not children of Adultery and a seed of dissimulation?

Iob, 21.

Another: Is not thy wickednesse great, and thine vngracious deedes abominable?

Iob, 8. 3. 11.

Another: Doth God peruert the thing that is lawfull. or doth the Almighty peruert iustice? can a rush be greene without moisture, or may the grasse grow without water? that is to say, it cannot.

The vse of this figure.

2 To confirm.
1. To cōfute.

This figure giueth to speech not onely life and motion, but also so great strength and a coragious countenance, which is much commended in the supporting of good causes, and also very necessary to countenance truth and verity: and it may aptly be compared to the point or edge of a weapon, wherewith the Champion defendeth himselfe, and woundeth his enemy.

The Caution.

3 Subtily or craft.

2. Impudent boldnesse.

This figure is most commonly abused by subtilty and impudency, as either in accusing falsely, or in denying shamelesly.

Pysma. 3.



Pysma is a figure by which the Orator doth demaund many times together, and vse many questions in one place, whereby he maketh his speech very sharpe and vshes.

beheement, and it differeth from Erotema, forasmuch as that may be answered with one word either graunting or denying, but this not without many. Cicero for Roscius: In what place did he speake with them? with whom did he speake? did he hire them? whom did he hire, and by whom? To what end, or how much did he giue them?

An example of the sacred Scripture: Will the Lord absent himselfe for ever, and will he be no more intreated? Is his mercy cleane gone for ever? and is his promise come utterly to an end for euermore? hath God forgotten to be gracious? and will he shut up his louing kindnesse in displeasure?

The vse of this figure.

This figure serueth fitly for pittifull complaints, prouocations, insultations, confirmations, and such like: and like as the former, it is mighty to confirme, to confute, to prouoke, to cause attention, to moue affections, and it is well and aptly represented in the conflict of battaile, as in the manifold strokes of the sword, thicke volies of arrowes, and in the thundring peales of cannon shot.

1. To com-
plaine.
2. To moue
pittie.
3. To pro-
uoke.
4. To insult.
5. To confirm
6. To confute.
7. To cause
attention.

The Caution.

Plaine meaning & iust dealing would that this figure should not be vsed to deceaue the hearer by the multitude of questions, and thereby to countenance falshood and oppresse the truth: as doth the fallace in Sophistrie, called Plures interrogationes.

1. To deceiue
by fraude.
2. To oppres
by multitude

Hypophora. 4.

Hypophora is a forme of speech by which the Orator answereth to his owne demaund.

An example of the Prophet Esay: Whom hast thou defied and blasphemed? against whom hast thou lifted up thy voice, and exalted thy proud lookes? Euen against the holy one of Israel.

Esay. 37.

Another of the Apostle Paul: Shall we continue in sinne, that

grace may abound? God forbid.

An example of the Authoꝝ to Herennius. Our auncestoꝝ if they condemned any woman of one offence, they daẽmed her by plaine iudgement to be conuicted of many: by what reason? foꝝ whom they iudged vnchast in life, they esteemed also guilty of poysoning: why so? because it must needes be, that she which addiceth her body to vnlawful lust doth feare many: who be they? her husband, her parentes, and others to whom she seeth the infamy of her dishonesty doth concerne: what then? it must needes be that by any meanes she may, she will indeuoꝝ their destruction, whom she feareth so much: wherefoꝝe: because there is no honest means to hold her backe, whom the greatnesse of the offence maketh fearefull, intemperancy bold, and womans nature rash. What iudged they of her which was condemned of poisoning: Also of necessity vnchast of body: wherefoꝝe? because nothing might sooner moue her to that wickednesse then dishonest loue and intemperat lust. Forasmuch as they thought that the body of that woman could not be chaste whose mind was corrupt: what did they not obserue the same in men? no: why so? because any desire doth thrust men foꝝward to any one mischiefe, one desire leadeth women to all mischiefes.

Another example of the same Authoꝝ: Our elders did wel provide this law, that it should not be lawfull to put to death any King whom they should take in battaile: why so? because it were against reason and equity to imploy that power which fortune hath giuen to vs, in the punishment of those whom the same fortune had a little befoꝝe placed in a most high and honorable estate: what foꝝ that he brought his army as an enemy? I do so: get it: why do you so? because it is the part of a constant and valiant Captaine to esteeme them his enemies which do contend foꝝ the victory, and to iudge them men which are overcome, to this end, that fortitude may diminish warre, and humanity encrease peace: but would he haue done the like if he had won the field? I am perswaded he would not haue been so wise: why then dost thou spare him? because I haue alwaies vsed to contemne, and not to imitate such folly.

The

The vse of this figure.

This croznation is an excellent oznament of speech, and verie
conuenient to garnish eloquution, for that it reteineth y^e minde
of the hearer in attention, as well with the comelinesse and grace
of speech, as with the expectation of the reasons and answers en-
suing.

1. To retaine
attention.
2. To moue
expectation.

The Caution.

The principall respect that ought to be had in this figure, is to
take heed that the questions be necessary, and the answers di-
rect, and furnished with sufficient reasons: and therefore both in
the inuention, and also in the vse of this croznation, there is ne-
cessarily required both wit and iudgement, lest it fall into a bare-
nesse of matter, and want of due forme.

1. Needlelesse
questions.
2. Indirect or
weake an-
swers.

Aporia.

Poria is a forme of speech by which the speaker
sheweth that he doubteth, either where to begin
for the multitude of matters, or what to do or say,
in some strange and doubtfull thing. Cicero for
Roscius; 'Of what shall I first complaine? Iud-
ges? or where shall I first begin? Of what or of
whom shall I call for helpe, of the immortall gods, or of the Ro-
mane people? or shall I most pitifully craue your defence, who
haue the highest authoritie?

Another example of the same Autho^r: whether he tooke them
from his fellowes more impudently, gaue them to an harlot more
lasciuiously, remoued them from the Romane people more wic-
kedly, or altered the more presumptuously, I cannot wel declare.

Sometime the speaker vseth many doubtles, together, thus:
Where shall I seeke? where shall I search? whom shall I aske?
which way shall I go?

Sometime he doubteth what word to vse, I know not what to
terme it, folly or forgetfulnesse, ignorance or wilfulnesse.

The vse of this figure.

This figure most properly serueth to deliberation, and to note
the perplexitie of the minde, as when a declaration is neces-
sarily required, and the knowledge either thzough multitude of

1. To delibe-
rate.
2. To signifie
perplexitie.

matters, or ambiguitie of things can direct nothing, or say very little.

The Caution.

1. Too many doubts.
2. Needlelesse doubts.
3. Tokens of ignorance.

We ought in the vse of this figure to take heed that we put not too many doubts, or to doubt where there is little need, or none at all, lest the speaker sheweth himself to be very simple, ignorant, or very forgetfull, according to the saying: Qui dubitat aut miratur, nescire videtur.

Anacenosfis. 6.

Anacenosfis, is a forme of speech by which the Orator seetheth to aske counsell of his aduersary, or to deliberate with the Iudges what is to be done, or what ought to haue bene done.

An example of Cicero: What should I haue done Iudges, for I know I needed not your helpe there, but you in a manner mine, should I haue contended with priuate weapons against the peoples Tribune?

Esay 40.

Another example of Esay: To whom will you liken God? Or what similitude will you set vp vnto him? Shall the caruer make him a carued image: or shall the Goldsmith couer him with gold?

Gallat 3.

Another of the Apostle Paul: This would I learne of you, receiued ye the spirit by the workes of the law, or by hearing of faith preached?

The vse of this figure.

1. To deliberate.

This figure like as Aporia perteineth to deliberation, and also serueth fitly to reprehension, and confutation.

2. To comprehend.

The Caution.

3. To retell.

1. An ill cause to be excluded.

In vsing this figure, it is necessary and good to haue an honest and an vpright cause, so true that the aduersary may not deny it, and so iust that the Iudges may not condemne it, without oppressing of manifest equitie.

FIGURES OF PERMISSION. 9.

Figures of Permission, or Concession, are such formes of speech as do after a sort commit the cause in hand, or matter in controuerfie to the consideration and iudgements of others, as either of the

the Iudges oꝝ of the aduersaries, and these foꝛmes do serue moſt ſpecially to confirmation.

Synchoreſis.



Synchoreſis, is a foꝛme of ſpēch by which the Ora-
toꝝ truſting ſtrongly to his cauſe, giueth leaue to
the Iudges oꝝ to his aduersaries, to conſider of it
with indifferencie, & ſo to iudge of it, if it be found
iuſt and good, to allow it, if euil, to condemne and
punish it.

An example of Cicero : But now I leaue the whole,
and the moſt lawfull right of my cauſe, which I haue declared,
and commit it vnto you to iudge and determine it, as reaſon and
wiſedome ſhall direct you.

Another example of Iob : If I haue walked in vanitie, oꝝ if my
foote hath made haſt to deceiue, Let God wey me in the iuſt bal-
lance, and ye ſhall know mine vprightneſſe. if my ſteppe hath tur-
ned out of the way, oꝝ my heart hath walked after mine eye, oꝝ if
any blot hath cleaued to my handes : let me ſow, and let another
eate, yea let my plants be rooted vp. Whereby Iob ſheweth wherein
his vprightneſſe conſiſteth, that he was guiltleſſe and innocent
befoꝛe men, not offending againſt the ſecond table.

Another of Peter : Whether it be right ſaith he in the ſight of
God, to hearken vnto you moꝛe then vnto God, iudge ye.

The uſe of this figure.

This figure is moſt excellent to iuſtifie a good cauſe, and may
fitly be compared to the touchſtone and the ballance, inſtru-
ments of triall and equitie : foꝛ this foꝛme of ſpēch committeth
the examinatioꝛ of the cauſe to be tryed by the touchſtone of pꝛoſe,
and by the ballance of equitie and conſcience.

The Caution.

He that ſhall vſe this foꝛme of ſpēch, ought to take heed y his
cauſe be good, foꝛ otherwiſe he condemneth himſelf, & is vtter-
ly excluded frō mercy & fauour by his owne offer & ſentence. Se-
condly, it behoneth him ſo to commit his cauſe y he may not with-
ſtāding reſume it. if there be found parcialitie, peruerſe affectioꝛ, oꝝ
greſſe ignoꝛance in the perſons to whoꝛ ſuch cōmiſſion is granted.

Iob. 31.

Acts 4.

1. To iuſtifie.
2. To con-
fute.

1. Looke that
the cauſe be
good.
2. Grant not
too farre.
Parcialitie
& ignorance
euil iudges.

Epitrope. 2.

Epitrope is a forme of speech by which the speaker granteth to some thing ironically, as much in meaning as an earnest forbidding, although the wordes be otherwise. Simo in Terence seemeth by his wordes very willingly to graunt, that his sonne might marry Glycerye, when in verie deede, he endeouureth with all diligence to withdraw him from her, yea quoth he, let him take her, God speed him well, let him go dwell and keepe house with her.

Eccle. 11. 9.
10.

An example of Salomon: Reioyce O yong man in thy youth, and let thy hart cheere thee in thy yong daies, & walke in the waies of thine owne heart, and in the sight of thine eyes. The plaine and true meaning hereof, is opened in the verse following.

Prou. 6. 10.

Another of the same Autho: Sleepe a litle slumber a litle and fold thy hands together to sleepe a litle: but he addeth to expound his minde in the next verse.

The vse of this figure.

1. To forbid.
2. To admonish.
3. To threaten.

The vse hercof, pertaineth most vsually to forbid, to threaten and admonish, containing for the most part a commination, vnder an ironickall permission.

The Caution.

1. Not to be vsed where the meaning may be mistaken.

The especiall regard that ought to be had in the vse of this figure, is to take heed that it be not vsed where ignorance and simplicitie not perceiuing the figure, may take the meaning according to the wordes, and so commit that as it were by leaue and licence, which is most earnestly forbidden.

Paradoxon: 3.

Paradoxon, is a forme of speech by which the Orator affirmeth some thing to be true, by saying he would not haue beleued it, or that it is so straunge, so great, or so wonderfull, that it may appeare to be incredible.

Act. 26. 7. 8.
9. 10.

Paul being accused to King Agrippa, as a teacher of erroneous doctrine, made his answer in this forme: For the which hopes sake, O King Agrippa, I am accused of the Iewes, why should it be

be thought a thing incredible vnto you : that God should raise againe the dead. I also thought in my selfe that I ought to do many contrary things against the name of Iesus of Nazareth, which thing I did also in Ierusalem, for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priest, and when they were put to death I gaue the sentence. Here Paul sheweth, that not long befoze he was of the same opinion that his aduersaries and the iudge were now of, and was in the like maner an open enemy to the professoz of that name.

The vse of this Figure.

This figure is then to be vsed, when the thing which is to be taught is new, straunge, incredible, and repugnant to the opinion of the hearer, which this exoznation confirmeth by the formes of speech befoze rehearsed. It is well resembled in two kindes of men, that is, in old men and traouellers, from the one sort we haue the benefit of tradition, and from the other the frute of Geographic, the one kind of these men are messengers of ancient times, the other are Ambassadors of farre places.

The Caution.

In the vse of this figure the speaker ought to be a man knowne of credit, lest y^e which he affirmeth be either lightly regarded, or ridiculously scozned : also regard ought to be had, that y^e things which we report or teach by the forme of this figure be true. A far traoueller that is a liar, filleth the world full of wonders, and an old man delighting in reporting vntruthes, leaueth many vanities, and false traditions behind him.

1. To teach.
2. To confirm.
3. Compared by similitudes.

1. A man of credit, & experience.
2. Truth to be regarded.
3. Seminaries of vntruthes euen weeds.

Parrhesia. 4.

Parrhesia, is a forme of speech by which the Oratoz speaking befoze those whom he feareth, or ought to reuerence, & hauing somewhat to say that may either touch themselves, or those whom they fauour, pzeuenteth the displeasure and offence that might be taken, as by crauing pardon afoze hand, and by shewing the necessitie of free speech in that behalfe, or by some other like forme of humble submission and modest insinuation.

An example of Cicero: I speake with great peril, I feare iudges after what sort you may take my words, but for my continuall desire that I haue to maintaine and augment your dignitie, I pray and beseech you, that if my speech be either bitter or incredible vnto you at the first hearing, yet that you would accept it without offence spoken of Marcus Cicero: Neither that you will reiect it before I haue plainlie declared the whole vnto you.

By this example of Cicero, we may see how this figure ought to be vsed, by which he made an apt enterance, and ready pathway to his purpose; which was bololy to blame the Senate, & sharply to rebuke their vnconstancie, for that they were now about to toyne in peace with Anthony, who a little before was adiudged and taken for their bitter and extreme enemy: and now hauing changed their minds, were purposed to make him their friend. In the beginning he vseth a defence or mittigation, saying that hee speaketh with peril, & feareth in what sort or part his words may be taken, notwithstanding he promiseth that, that which he hath to say, shalbe for the maintenance & honour of the Senate, by which wise & lowly preparation, he obtained their fauour to heare him: then next he praeth them not to reiect his wordes before he hath declared the whole, how so euer displeasing they may seeme at the first. And finally, that it might please them to take in good part, whatsoener he should expresse and vtter, promising that al should be for their profit and aduancement, and also protesting that it should proceed from good will and entire affection.

Iob. 31.

An example of Elihu: I regard no maner of person, no man will I spare, for if I should go about to please men, I know not how soon my maker will take me away. Here Elihu declareth his purpose of free speech, and addeth his reason, but he made his insinuation before.

Gal. 1. 10.

Another of the Apostle Paul: Whereof I mans doctrine, or Gods? Or go I about to please men? for if I should, I were not the seruant of Christ.

The vse of this Figure.

1. To insinuate.

This figure serueth to insinuate, admonish, and reprehend, and may fitly be called the Herald or Ambassadors of speech, which

is the onely forme that boldly deliuereth to great dignities and most high degrees of men, the message of iustice and equitie, sparing neither magistrates that peruert lawes, nor Princes that do abuse their kingdomes.

2. To admonish.
3. To reprehend.

The Caution.

This figure doth best beseme a man of wisdom and grauitie, who is best able to moderate the forme of his speech, and to restrain it from that rude boldnesse which doth more hurt then good, from whence there oft springeth a malice in the hearer against the speaker: a contempt of his doctrine, and sometimes a punishment of his person, for now and then a rude *Væ vobis*, doth cause a *Coram nobis*. As for the Prophets they were extraordinary men, and therefore their examples in this respect are not to be imitated.

1. A man of wisdom and grauitie.
2. Rude boldnesse.
3. Displeasure and the effects.
4. A *Coram nobis*.
5. Prophets no presidents of this figure

Dicaologia. s.

Dicaologia, is a forme of speech by which the Orator either defendeth his cause by equitie, or excuseth it by necessitie, or else doth extenuate it by alledging some other occasion.

An example of Cicero: I knewe not that I came against his cause till he complained, but should I not come for mine acquaintance and friends behalfe against a stranger? Should I not come against fauour gotten not with shew of vertue, but with gallantnesse of youth? Should I not come against iniury, which he hath obtained by the helpe of a wicked partaker, and not by the lawe of procurators?

Another: I forsooke my friend, but the lawes compelled me: I kept friendship most faithfully, as long as the lawes permitted me, and now I am not cast off by will, but by force of law.

The vse of this figure.

This figure doth pertaine properly to defend, to excuse, and to extenuate, and it may well be compared to the sayle which is spreadde more largelie, and wounde by more narrowly as the weather, winde, and water requyre, and likewise

1. To defend.
2. To excuse.
3. To extenuate.

to armour which is put on against fight and put off against flight: for if defence faile, this figure turneth to excusation, if excusation cannot serue the turne, it flieth to exclamation, as the last refuge.

The Caution.

1. Intention.
2. False.
3. Excessive.
4. Wicked.

In using this figure we ought to regard that the defence be not intention, nor the excuse false, nor the extenuation excessive or wicked.

Apostrophe. 6.

Apostrophe, is a forme of speech by which the Orator turneth suddenly from the former frame of his speech to another, that is, when he hath long spoken of some person or thing, he leaueth speaking of it, and speaketh vnto it which is no other thing then a sudden remouing from the third person to

the second.

Cicero in his Orations hath plentie of examples of this figure, where sometimes he speaketh to Dolabella. Antony, and others being absent as if they were present, by this figure also the Orator turneth from his direct passage, to entertaine some historie or Apologie, which are fit for his purpose, but the most vsuall forme of this figure, is in turning our speech from the third person to the second.

When the Lord by his Prophet Ose had long complained of Israel, he leaueth speaking of Israel, and speaketh to Israel saying: O Israel thine iniquitie hath vndone thee.

The vse of this figure.

1. Varietie.
2. To obiect.
3. To complaine.
4. Compared by similitudes.

This forme of speech serueth to a pleasant variation, by remouing from one person to another, and it is verie apt to beheardment objections, & grieuous complaints, and sometimes to praise, and it is well represented in a double forme of warre, as when a puissant army after long siege, turneth vpon the sudden to a violent assault and battery.

The Caution.

1. Abrupt or violent

The speciall points to be here obserued are these first, that the auersion be not too abrupt and violent. Secondly, that the matter

matter be not of lesse importance, or lesse vehement which is spoken to the second person, then that which was spoken of the third: for it is alwaies counted a fault to speake moze behind the backe, then before the face, I meane in the speech of an aduersary.

2. Of lesse importance to the second person, is a fault.

Apoplanesis.



Poplanesis is also another kind of auersion or turning away, and it is when the speaker leadeth away the mind of his hearer, from the matter propounded or question in hand, which maketh much against him. The way and cunning to do this, is manifold & almost infinite. Cicero when he should haue answered to an accusation, in which it was objected that Caelius postponed Metellus, for as much as it was proued that Caelius had poison prepared in his house: and furthermore that the force of that poison was tried in a seruant of his, he digressed by and by to Metellus death, and maketh a suspicion that he was poisoned by the mischieuous deede of Clodius: he sigheth, weepeth and bewaileth that death, whereby he staieeth and appeaseth his aduersaries, and causeth them to mourne with him, and to be strikē (as it were) with the same wound, and so by his vehement and forcible perswasion turneth the mindes of the Iudges from the cogitation of the fact, now and then touching it a little, and slipping from it againe.

The vse of this Figure.

This figure hath two speciall vses, the one to make an euasie on or escape from a difficultie or hard objection; or when the cause of the Orator is weake, and not able to abide the vttermost triall. The other to allwage sorrow by leading the minde of the mourner from the matter of grēse to new objects: in respect of euasion it may be compared to the subtilties of war called stratagems, which do consist moze in prouident counsell then in confident strength, by which means it commeth often times to passe, that a few preuaile against many, and wisdom against strength.

1. To escape distresse.
2. To cause forgetfulness of sorrow.
3. Compared to a stratageme.

The Caution.

Albeit that this figure may in these respects rehearsed be a
K in

1. Evil conscience.

2. Subtiltie & craft.
3. Shifting with naughty matters.

necessarie forme of speech, yet may it be abused by euill conscience, subtilty and craft, as when it is vsed to smother good causes, and to shift out with euill matters, an abuse God knoweth to common.

Aposiopesis. 8.



Aposiopesis is a forme of speech by which the Orator through some affection, as either of feare, anger, sorrow, bashfulnesse or such like, breaketh off his speech before it be all ended.

Virgil.

An example of Poetry: How doth the childe Alcanius, whom timely Troy to thæ: breaking off by the interruption of sorrow.

Another: I am loth to vtter that with my mouth which is now in my minde, staying from further prouocation.

Modesty bids me stay, here bashfulnesse is the cause of silence.

The vse of this figure.

1. To restrain vehement speech.

2. To moue suspicion.

3. Compared

The vse of this forme of speech serueth either to stay the vehemency of our immoderate affections, proceeding to some excellence or outrage, or to signifie by the halfe what the whole meaneth, that is, to raise a sufficient suspicion without danger of the aduersary; & it is not vnlike to a truce in war, or sounding to the retreat.

The Caution.

1. Vncertaine sense.

2. Proceeding too far.

3. The effect of malice.

If the sentence be broken off too soone, it leaueth the sense most vncertaine: contrariwise, if it be continued too long, it maketh that manifest that should be secrete and shadowed with silence. If it be vsed in malice, it commonly leaueth the venome of some false suspicion behind it, all which faultes are in wisdom and charity to be eschewed.

Catacosmesis. 9.



Catacosmesis, in Latine ordo, is a mixte placing of words amongthemselves, wherof there be two kinds, the one when the worthiest word is set first, which order is naturall, as when we say: God and man, men and women, Sun and Moone, life and death. And also when that

Psal 74. 17

is

is first told that was first done, which is necessary and seemly.

The other kind of order is artificiall, and in forme contrarie to this, as when the worthiest or weightiest word is set last: for the cause of amplifying, which the Libetoricians call *Incrementum*: the description whereof shalbe set downe among the figures of Amplification.

The vse of this figure.

The vse of this first kind of order, doth most properly serue to the proprieties and elegancy of speech, and due obseruation of nature and dignitie: which forme is well represented in the ciuil and solemne customs of nations, where the worthiest persons are alwaies first named and highest placed.

1. Elegancie.
2. Nature.
3. Dignitie.

The Caution.

The grace and comelinesse of this order is often diminished, and much blemished through want of discretion, or by rashnesse of the speaker, putting the lesse worthe, before the more worthe, contrarie to ciuil obseruation and comelinesse, as to say, it pleased the Counsell and the King to make this law: My Mistresse and my Maister haue them commended to your worship.

1. Want of discretion.
2. Forgetfulness.
3. Hastinesse.

To naturall and seemly order are repugnant Hyperbaton, and his kindes, as *Anastrophe*, *Hysterologia*, *Hysteron Proteron*, *Tmesis*, *Hypallage*, and *Synchysis*: all which are faultes of speech consisting in disorder and confusion.

4. Faults opposed to naturall & necessary order.

The third order.

The figures of this order be such, which for the most part do both amplifie, and also garnish matters, and causes, and may be deuided into fower distinct orders, according to their formes and effectes, that is to say, into *Distribution*, *Description*, *Comparison* and *Collection*: these be the fower generall partes, whereof the whole body of Amplification consisteth, and are as it were the fower mighty and plentifull streams of copious eloquence, which are continually fed and filled with perpetuall and pleasant springs of mans wit: I meane those figures and formes of speech which the reason of man, the principall part and power of his minde, hath by long and diligent

search found out, to the admirable utterance of his knowledge, and glory of his wisdom. Now as the figures of the first order haue their speciall regard to the placing of words, and their proper grace in a muscicall proportion, wherein the mind and wit of man euen by a naturall instinct taketh pleasure and delight: And also as the figures of the second order do attend vpon affections, as ready handmaids at commaundement to expresse most aptly whatsoeuer the heart doth affect or suffer: euen so the figures of this the third order do properly serue to matters, causes, and things themselues, as artificiall and cunning instruments apt and ready to amplifie & garnish with speech any cause or purpose, which mans wit can inuent or his capacity conceiue: for things by distribution are set forth plentifully, by description euidently, by comparison amply, and by collection strongly. Which forms of speech with their speciall kindes are commonly called the figures of amplification. And forasmuch as the principall part of Eloquence standeth by increasing and diminishing, distributing and describing, comparing and collecting: I will first shew what amplification is, how it is diuided, the vse of it, and also what matters and causes are meetest for it, and after I will proceede to the particuler treatise of euery figure in their seuerall orders.

Amplification what it is.

Amplification is a certaine affirmation very great and weighty, which by large and plentifull speech moueth the mindes of the hearers, and causeth them to beleue that which is said.

Amplification diuided.

Amplification in respect of the matter wherein it consisteth is either of words or of things: of words when a very great word is put for another word which is not so great, or contrariwise, when a lesse word is put for another word which is not so little, or when a word is such and so applyed, as doth amplify the thing it expresseth: of things, when things themselues are especially respected and amplified.

Now is it to be obserued that Amplification is called by the name

name of a figure, yet as a generall of many specials, and vnder kindes, and that of such as do either increase matters, or enrich the Oracion with apt and pleasant speech: and those figures may conueniently be diuided into fower orders, as alsoe said, that is to say, into Distribution, Description, Comparison, and Collection: of all which I will speake and intreat in their severall places, and also of their speciall kindes, in like maner, as I haue hitherto obserued in the figures.

The vse of Amplification.

This Eroznation was first deuised to increase causes, and to augment the Oracion with words and sentences: wherby the hearers might the sooner be moued to like of that which was spoken: and indeede it is a singuler art, and mighty to delight and perswade the mindes of men to the purpose and drift of the speaker: It is full of light, plenty, and variety, causing the Orator to teach and tell things plainly, to amplify largely, and to proue and conclude mightily: for being well furnished with skill and habite of this figure, he may preuaile much in drawing the mindes of his hearers to his owne will and affection: he may winde them from their former opinions, and quite alter the former state of their mindes, he may moue them to be of his side, to hold with him, to be led by him, as to mourne or to maruel, to loue or to hate, to be pleased or to be angry, to fauour, to desire or to be satisfied, to feare or to hope, to enuy, to abhorre, to pittie, to reioyce, to be ashamed, to repent, and finally to be subiect to the power of his speech whither soeuer it tendeth.

1. Light.
2. Plenty.
3. Variety.
4. Strength.

The Orator by helpe hereof either renteth all in peeces like the thunder: or else by little and little, like the flowing water creepeth by gentle means into the consent of his hearers.

The matter of Amplification.

Matters which fall into this kind of eroznation, ought to be great, excellent good, or notozious euill, cruel, horrible, maruellous, pleasant, or pittifull: after which may follow and that worthily, desire, hatred, feare, admiration, hope, gladnesse, mirth, pittie, weeping, and such like affections.

The places from whence Orators do fetch these causes be noble and famous enterprises, great and worthy vertues, wonderful & strange accidents, wicked and horrible factes, as murders, parricides, destructions of Citties, tirannie & slaughter, rapes & whoredome, periuries, conspiracies, robberies and briefly what soeuer is commendable, and do merit high praise or abominable, and deserueth punishment: whatsoeuer is very pleasant or very lamentable, whatsoeuer is thought deare and precious, profitable, admirable, detestable, or dangerous, may minister matter to Amplification: and finally all such thinges as cannot be heard without a great motion of minde: Examples whereof are plentiful and almost euerywhere to be found in the orations of Tully. He doth amplifie the theftes, the sacrileges, the robberies, the lecherous life of Verres, and also his new deuised paines, and punishments: the drunkennesse, the bold presumptions, the prodigalitie, and other such like wicked offences of Antony, the crueltie of Chrysogonus, the impudencie of Erutius, the homicides of Capiton, he doth vehemently inuey against Piso, vehemently against Clodius, but most vehemently of all against Catiline. Contrariwise he doth highly praise and commend the vertues of his friends, as the knowledge, quicknesse and happinesse of Pompeius in warlike affaires and martiall enterprises: he extolleth to the Cloudes Cæsars liberality towards his friends, his mercie towards his captiues, and magnifieth most maruellously the number of his victories. The orations of this Orator are plentifully replenished with these exornations, and with many other like vertues of speaking, who excelled all others of his time, for by his eloquence he oft cast downe his aduersaries from their estate and dignitie, oftentimes by his copious speech and vehemencie of pleading, he frayed most excellent Orators from their friends defence, by the force of his speech he compelled Cæsar to pardon Legarius, whom he came most greedily to condemne, and made Catiline (a most audacious traitor) dumbe in the Senate, with great vehemency and copie, he disputeth much of religion, of duties, of the generall safetie of Citizens, of liberty giuen of the auncestors, of bondage odious to nature, of the intollerable euils of Antony, and other enemies of the countrey & commonwealth.

like

like to insue: from whence as from a most plentiful fountaine may be taken most excellent and apt examples of Amplification.

Distributio.



Distributio is a generall word, comprehending diuerse special kindes, by which we dilate and spread abroad the generall kinde, by reckoning by the special kindes, the whole by diuiding it into parts, and the subiect by rehearsing the accidents: the first distribution is by diuision of the generall, the second by partition of the whole, the third by enumeration of the subiects. There are besides diuers other figures which are kinds of distribution, but yet differing from these three: for I containe all those figures vnder the name of Distribution, which do consist either in number or distribution.

Diarefis



Diarefis in Latine Diuisio, is a forme of speech which diuideth the generall kind into the special kindes, yet not in a dialecticall forme, but in a rhetorickal manner for amplifications sake, whereof this saying of Iob may be an example: Aske the cattaille, and they shall inform thee, y fowles of the aire & they shall tel thee, the increase of the earth, and it shall shew thee, or the fishes of the sea, and they shall certifie thee, by which answer of Iob to his friends he declareth y their wisdom was no other then such as the very brute beastes do daily teach, which he diuideth into sundry kinds, whereby he doth pithily & elegantly set forth & amplifie their grosse ignorance. By this figure not only liuing creatures, but also plants, trees flowers, the lights of heauē, the stones of the earth, mettals & all other such like may be diuided into their seuerall kindes, whereby the large and bountifull worke of nature is spread abroad, and many secret causes are plainly discovered and brought into open light.

Iob. 12.

The vse of this figure.

This figure is an apt and ready forme of speech to open the

1. Plenty.
2. Variety.

bosome of nature and to shew her branches, to that end they may be viewed and looked upon, discerned and knowen. And also to spread out at large both vertues and vices in their kindes, whereby the oration is enriched with topic, & garnished with variety, which do occupy the mind of the hearer with a pleasant beholding of new matter.

The Caution.

1. Want.
2. Superfluity.
3. Confusion.

As a diuision may be vnperfect by defect, as in numbring too few kinds, so may it be superfluous in extending too far, by reckning by too many, by the one the oration is little or nothing enriched: by the other it is ouerburdened with too great a multitude of one sort. Also the diuision is much deformed if things of another kind be mingled with it: for by mingling of many kinds together it falleth in an odious confusion.

Partitio

Sap. 7. 17. 18.
19. 20.



Partitio, is a forme of speech by which the orator diuideth the whole into parts. Salomon diuideth his whole knowledge thus: for he hath geuen me the true knowledge of the things that are, so that I know how the world was made, & the powers of the elements, the beginning, the end & midst of times, how the times alter, and the change of seasons, the course of the yeare & situation of the starres, the nature of liuing things, the furiousnes of beastes, the power of the winds, the imaginations of men, the diuersities of plants, and vertues of roots, & all things both secret and knowen do I know: for wisdom the worker of all thinges hath taught it me. In like manner he reckoneth by, & rehearseth the parts of his prosperity in the 2. chap. of his booke called Ecclesiastes. Another: Euery natiō hath his teame and his plough to get his liuing, his bed to take his rest, some frute of his labour for his friend, his bow & his spear for his enemy, his bow to meet him far off, & his speare to wound him nigh at hand, mourning at burials, mirth at mariages, & religious worship in their Temples. Here the generall custome of nations is the whole, which as you see is diuided into certaine partes.

Quintus
Curtius.

The vse of this figure.

The vse of this forme of speech serueth to minister plenty
and

and varietie of matter, and of many fountaines or figures of elo-
 quition, there is not one that may be found more frutesfull then
 this, or more plentiful in the multitude of branches.

The Caution.

As there may be a defect in reckoning too few partes, so may
 there be an excessse in numbring too many: also a grosse absur-
 ditie is committed whē a partition is made by Synonimies, which
 he did, that diuided his Oration into these foure partes: Why?
 wherefore, for what cause, and to what end, this is called the di-
 uision, or partition without a difference.

1. Defect.
 2. Excesse.
 3. Synoni-
 mies for
 partes, full
 wisely.

Enumeratio.

Numeratio, when the subiect is diuided into the
 accidents, the matter into the antecedents, the ef-
 fect into the causes, and into things annexed and
 following after the effect.

1 Of the subiect into accidents.

An example: what may we thinke of man, whē
 we consider the heauy burthen of his miserie, the weaknesse of his
 patience, the imperfection of his vnderstanding, the conflicts of
 his counsels, the insatietie of his mind, the breuitie of his life, and
 the certaintie of his death?

An example of Iob: One dieth in full strength, in all ease and
 prosperitie, his bestes are full of milke, and his bones runne full
 of marrow. Another dieth in the bitterness of his soule, and ne-
 uer eateth with pleasure. Time likewise may be distributed, as
 the time of peace, the time of warre, the time of plentie, the time
 of dearth and famine. which are the accidentes of time.

2 A matter into the antecedents, and meanes by which it is
 brought to passe. That Cicero repressed the purposes of Catiline,
 thus it may be set forth. The mischieuous enterprises of Catiline,
 who went about the vtter destruction of Rome, Marcus Tullius
 Cicero the Consull, by his prudent foresight did quickly smel out
 by his singular vigilance sought out, by his high prouidence found
 out, and by his maruellous loue to the common wealth shewed
 out. And then by his incredible eloquence he conuicted them, by

§ ig.

his grane authoritie repressed them, by his might abolished them, and by his great happinesse quite ouerthrew them.

3 The numbring vp of the causes, is when we declare not the matter or effect nakedly, but rehearse the occasions and efficients whereby it began, proceeded, and continued, as if one should in making report of warre, shew also the occasion of the first kindling, what were the causes of debate, who were the motioners of enterprising the same warre, what hope of each side to get victorie, what boldnesse on both parts in their meeting.

Examples hereof are easily found in Poets and writers of histories: specially in Livius.

Cicero.

4 The numbring and rehearsing of effects and consequents, when we do not declare a matter simply, but shew those things which go with it, or follow after it. Anthony was the cause of civil warre, of three slaine armies of Romane people, of the death of many noble Cittizens, of ouerthrowing the authoritie of the Senate, and finally of all evils whatsoeuer.

5 Also by this figure, the Orator distributeth to particular persons their particular duties, to Princes and subjects, maisters and seruants, to persons publicke and priuate, and briefly to all degrees.

Also to number and rehearse the multitude of vertues or vices knowne in some person, to his great commendation, or deserved blame.

Cicero for Cluentius, what man can there be remembred wiser then Publius Octavius? in law more learned, in faith, religion, and office more diligent, more deuout, and who in praising more pithie then he? more bitter in blaming? more wittie in sentence? more subtle in speaking and disputing?

The vse of this figure.

1. Varietie.

2. Plentie.

The vse of this croznation is great, seruing both to garnish the Oration with varietie, and also to enrich it with plentie.

The Caution.

1. Too great a multitude.

2. False causes, effects, and duties.

Regard ought to be had in the vse of this figure, that it numb'reth not too great a multitude of matters, nor rehearseth false causes, effects, or duties, which maketh y^e distributiō absurd.

Dilemma.

Dilemma.

Dilemma, this figure differeth from Diarexis or Division, for that diuideth the generall into the specials, but this remouing one thing from another, endeth them both by shewing a reason. Cicero for Ligarius. I demaund now, whether you will reuenge your owne iniuries, or the iniuries of the common wealth: if you do reuenge the iniurie of the common wealth, what answere will you make concerning your constancie in that behalfe? If that you do reuenge your owne, beware you erre not, which thinke that Caesar will be angry and retaine displeasure with your enemies, when he hath forgiven his own. Also, either couetousnesse or pouertie compelled him thus to do, not couetousnesse, for the maner of his life doth shew that he was neuer couetous, neither pouertie for he hath great riches.

Another: Why should I now laie any thing to thy charge, if thou beest good, thou hast not deserued it, but if thou beest naught, thou carest not for it.

An example of the Apostle Paul: If I do it willingly I haue a reward, but if I do it against my wil, notwithstanding a dispensation is committed vnto me. 1. Cor. 9.

If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why sinitest thou me? Ioh. 18.

The vse of this figure.

This figure pertaineth properly to confirme or confute, and that after a most mightie and inuincible maner of inferring a conclusion. 1. To confirm.
2. To retell.

The Caution.

The errors into which this figure may fall, are these: Unapt diuisions, and false reasons: both which do blemish and weaken this forme of speech. 1. Unapt diuisions.
2. False reasons.

Horysmos.

Horysmos is a forme of speech by which the Orator declareth the proper pith of some thing, and it is chiefly vled, when there is a difference sought for betwene two words, which by defining, this finisheth forth.

1 An example: This is not fortitude but temeritie, for fortitude is a contempt of perils by honest reason: temeritie is a foolish enterprise of perils, without respect of vertue.

2 Cicero for Marcus Marcellus: for neither is this to be counted thy life, which is contained in thy bodie and breath, but that is thy life (O Caesar I say) which shall liue and flourish in memorie vnto the world's end, which posteritie shal nourish, which eternitie shall euer behold.

3 Glorious victorie consisteth not in slaying of poore people, as women, children, and impotent persons, with hunger and famine, wherein resteth neither fortitude, prudence, nor pollicie, but in subduing of couragious Captaines, ouercomming of valiant souldiers, and winning of strong and mightie Cities. To this distinction, a lyke answer is made, a glorious victorie consisteth not so much in crueltie as in humanitie, not so much in shedding of blood, as in shewing of mercy. Fire doth consume, & the sword doth deuour, but famine by litle and litle maketh tame the most puissant nations and stoutest people of the world.

By this exornation also a word or an action, is eloquently distinguished in degrees by certaine generall wordes, thus: To perwre forth thy curse against thy aduersary is malignity, against an innocent crueltie, against thy parent impietie, against God blasphemie.

Another example: To refuse good counsell is folly, to contemne it is wickednesse, to scorne it is madnesse.

The vse of this figure.

To teach.

This figure is most apt and excellent to distinguish betwene words or matter of like affinitie, or to separate one thing from another

another by particular definitions of each thing, whereby euerie seuerall matter is evidently exprest, plainly distinguished, and brightly adozned with the shyning beames of glorious eloquence.

2. To define.
3. To distinguish.

Epanados.



Epanados, is a figure which iterateth by parts, the whole spoken befoze, signifying a certaine diuersitie in the parts which are diuided.

An example of Poetrie : Iphitus and Pelias, Virgil.
that time with me fled out, Iphitus opprest with age, and Pelias Vlisses wound made come behind.

Another of Terence : I neuer sawe a fraie moze vnequallie Teren.
made then that, that was betwene vs to day, I with bearing the blowes, and he with giuing them, till we were both weary.

An example of the holy scripture : For we are vnto God the 2. Cor. 2. 15.
swete saour of Christ in them that are saued, and in them which 16.
perish, to one the saour of death vnto death, to the other; the saour of life vnto life.

The vse of this figure.

This figure serueth to enrich the Oracion by partition of the whole, and also to garnish the same by the varietie of the seuerall differences.

1. Plentie.
2. Varietie.
3. Vnapt partition.

The Caution.

If the whole be vnaptly parted, or the parts be separated without euident diuersitie, it confoundeth the partition with obscuritie and darknesse.

2. Want of difference.

Eutrepismus.



Eutrepismus, in latine called Bonus ordo, and Ordinatio, it is a forme of speech, which doth not only number the partes befoze they be said, but also doth also order those partes, and maketh them plaine by a kind of definition, or declaration. By definition, an example:

There be thre things which men do greedily couet, and ear-

nessly follow, riches, pleasures, and honours, riches are the nurces of sinne and iniquitie, pleasures are the daughters of dishonesty, and guides which lead to misery: Honours are mothers and nurces of worldly pompe, and vanitie.

There are three sorts of men which do dispose of all that a man hath, the Lawyer, the Whisition, and the Diuine. The Lawyer disposeth of his goods, the Whisition of his bodie, and the diuine of his soule.

Prou. 30.

Another of scripture: These be foure small things in the earth, yet they are wise and full of wisdom, the Pismire a people not strong, yet prepare they their meat in sommer, the Cannick a people not mightie, yet make they their houses in the rockes. The Grasshopper hath no king, yet they go forth by bands, the Spider taketh hold with her hands and is in Kings Palaces.

Eccle. 25. 1, 2.

These things reioyce me, and by them am I bewitfied before God and men, the vnitie of brethren, the loue of neighbors, a man and a wife that agree together. Three sorts of men my soule hateth, and I utterly abhorre the life of them: A poudre man that is proude, a rich man that is a lyar, and an olde adulterer that doeth.

The vse of this figure.

1. Plentie.
2. Varietie.

The vse hereof is both profitable and pleasant, it is profitable for the great plentie and copie of matter which it ministereth, and pleasant for the varietie which the seuerall partes containe.

The Caution.

1. Forgetful-
nelle.

It is verie behouesfull to take heed that when the parts be numbered in generall, they be not forgotten in the particular prosecution: as he that promised to expound the twelue articles of the Creed, and after could remember but nine.

Paralepsis.



Paralepsis, of some called Præteritio, of others Occupatio, and it is when the Orator saith and maketh as though he would say nothing in some matter, when notwithstanding he speaketh most of all, or when he saith

some thing : in saying he will not say it : Cicero against Verres. All the time before he came to the office and government of the common wealth, he shall go free. I will make no mention of his drunken banquets nightly, & his watching with balvdes, dicers, whozemaisters. I will not name his losses, his luxurie, and staining of his honestie, let him take his olde infamy for a vantage, the rest of his life shall alone, that I may make losse of his leaudnesse.

Another : I do not say thou receivest bribes of thy fellows, I busie not my selfe in this thing, that thou spoylest Cities, Kingdomes, and all mens houses : I let passe thy thefts and thy robberies : Paul to Philemon. So that I do not say, how that thou owest unto me thine owne selfe also.

Paul to Philemon.

The vse of this figure

This figure is most fit to accuse and reprehend, and most usually in a negative forme, and sometime it serueth to commend by the same forme.

1. To accuse or vpbraide.
2. To praise.

The Caution.

This figure is most abused by malice, as when it is applied in false accusation, or in malicious detraction, and sometime also by subtiltie in a counterfeited praise, and figured flattery.

1. False accusation.
2. Malicious detraction.
3. Fained praise.

Restrictio.



Restrictio, when of the generall word going before, a part afterward is excepted, or when of things first exprest, some alteration is noted.

1. Exception out of the generall word.

An example of S. Paul : We are afflicted on every side, yet are we not in distresse: in pouertie, yet not overcome of pouertie : we are persecuted, but not forsaken : cast downe but we perish not.

1. Cor. 4. 8. 9.

2 Another : The high thrones of Princes are glorious, yet changeable: dignities are sweet, yet they be dangerous: riches are good things, yet full of trouble: pleasures are the floures & frutes of life : yet are they full of the causes of miserie, and deceitfull baites of death and destruction.

Psal. 37. 35.
36.

2 Noting of alteration: I haue scene the wicked in great prosperitie and flourishing like a greene bay tree, yea, he passed away, and loe he was gone, I sought him but he could not be found.

1. To moderate.
2. Temper.
3. To note imperfection.

The vse of this figure.

This erozuation is euermoze vled to these effects, to allwage and moderate great and swelling speeches, to mingle and temper commodities with their discommodities, as felicitie with miserie, and contrariwise, as cares with comfozt. And also to note imperfection, in things which seeme perfect.

The Caution.

1. A generall exception.
2. An exception too small.

I behoueth to take heed that the exception be not too generall, as if one should say we are in pouvertie, yet we want nothing. This kinde of exception disproueth the former assertion. Also that the exception be not too small, as if I should say, dignities are swete, yet they are enuied, this abateth nothing of the former praise.

Symphoresis.

Symphorêsis, otherwise Congeries, is a forme of speech by which the Orator doth multiply and heape manie words together, signifying diuerse things of like nature.

Sap. 4.

An example of the scripture: Thus all thinges were mixed together with blood, manslaughter, theft, and deceit, corruption, and unfaithfulness, sedition, perjury, disquieting of good men, vnthankfulness, defiling of soules, changing of byrth, disorder in marriage, adultry, and vncleanness.

Galat. 5.

Another of the Apostle Paul: The deedes of the flesh are manifest, which are these: Adultery, fornication, vncleanness, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murther, drunkennesse, gluttony, and such like. Contrariwise, the frutes of the spirit, is loue, ioy, peace, long suffering, gentleness, goodness, faithfulness, meeknesse, temperance.

The

The vse of this figure.

This figure may be applyed to many purposes, as to praise, dispraise, accuse, defend, and confute, in vehement affections it is like the violent strokes of battaile, but in mildnesse it may be compared to a plentiful shower in a time of neede.

The Caution.

Vought in the vse of this figure to foresee that we make not too great an heape, and that of the same heape nothing be contrary one to another.

Climax

Climax is a figure which so distinguisheth the oration by degrees, that the word which endeth the clause going before, beginneth y^e next following, thus: The empire of Grece was the Athenians, the Athenians were conquered of the Spartans, the Spartans were vanquished of the Thebans, the

Thebans were overcome of the Macedons, who in short space ioyⁿed Asia, being subdued by war, to the empire of Greece. Cicero for Roscius, in the citie is bred excess, from excess must needs spring couetousnesse, from couetousnesse there bursteth out boldnesse, by boldnesse all wicked & vngenerous deedes are furthered.

Cicero

Another, to care for vertue is loue, and loue is the keeping of her lawes, and the keeping of her lawes is perfection, & an vncorrupt life maketh a man familiar with God: He that receiueth you receiueth me, and he that receiueth me receiueth him that sent me.

Sapient 6.

Matth. 10.

Ioh. 1.

In the beginning was the word, and the word was God, and God was the word.

Another: knowing that tribulations bring patience, patience bringeth experience, experience bringeth hope.

Rom. 5.

All are yours, you are Christs, and Christ is Gods.

1. Cor. 3.

The vse of this figure.

This exornation hath much pleasantnesse, and is chiefly applyed for the augmentation of matters, it consisteth often times of fower degrees, but commonly of three.

1. To augment.

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1. Too many degrees.
2. Decrease in signification.

If using this figure we ought to obserue a meane, that there be not too many degrees and also to foresee that the degrees following, may rather increase then diminish in signification and lastly, that they so ascend that they may end with a clause of importance.

Descriptio.



Descriptio is a generall name of many and sundry kindes of descriptions, and a description is when the Orator by a diligent gathering together of circumstances, and by a fit and naturall application of them, doth expresse and set forth a thing so plainly and lively, that it seemeth rather painted in tables, then declared with words, and the mind of the hearer thereby so drawen to an earnest and stedfast cōtemplation of the thing described, that he rather thinketh he seeth it then heareth it. By this oroznation the Orator imitateth the cunning painter which doth not onely draw the true proportion of thinges, but also bestoweth naturall colours in their proper places, whereby he compoundeth as it were complexion with substance and life with countenance: for hence it is, that by true proportion and due colour, cunning and curious Images are made so like to the persons which they present, that they do not onely make a likely shew of life, but also by outward countenance of the inward spirite and affection.

So great and singuler is that science, that there is no creature vnder heauen, no action, no passion, no frame in art, nor countenance in man, whose true proportion and externall forme is not finely counterfaieted, and wonderfully imitated. Trees and plants in their colours, flowers in their bewty, beastes & birdes in their natures, men in their countenances and habite, some graue, some smiling, some angry, some weeping, some yong, some old, some asleepe, some dead, also in their degrees, as Princes and subiects, magistrates and prisoners, riche men and beggers, men of artes and occupations, ladies, gentlewomen, maidens, old women, captains, souldiers, finally al kind of persons in their

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countenance, gesture and apparell: euen so doth the Orator by his art and his speech describe and set forth to the contemplation of mans mind, any person, deede, thing, place or time, so truly by circumstances, that the hearer shall thinke that he doth plainly behold the matter described. Now vnder the generall name of Description, I do not only reckon speciall kindes of description, but also all other figures, which do chiefly respect circumstances and aduants without form of comparison seruing onely to make matters euident and lightsome.

Prosographia.

Prosographia is a forme of speech by which as well the very person of a man as of a fained, is by his form, stature, maners, studies, doings, affections, and such other circumstances seruing to the purpose so described, that it may appeare a plaine and liuely picture painted in tables, and set before the eyes of the hearer. The circumstances by which such descriptions be made are many, yet the most principal and most vsuall are these parentage, nation, countrey, kind, age, education, discipline, habite of body, fortune, condition, nature of mind, studie, former deedes, apparell, &c. By these and such like circumstances the whole man is liuely painted and portraited as wel his mind as his body, and as wel his qualities as his quantity: as for example, we may by the circumstances of age describe an old man in this manner, with crooked limmes, and trembling iointes, his head white, his eyes hollow, his sight dimme, his hearing thicke, his handes shaking, his legges bowing, his colour pale, his skin wrinkled, weake of memory childish yet couetous, suspicious, testy, greedy of newes, credulous, misliking of the present world, and praising the former times: also by this form great persons are described, as emperours, princes, bishops, noble captains, holy patriarchs, graue iudges, & great authours. By this figure Cicero painteth out Ebucius, and against Verres, he describeth Theomastus, in his oration for Roscius, Chrisogonus, and in his oration for Quintius he painteth out Neuius with Quintius by an Antithesis. The description of fained persons doth properly belong to poets, & is seldom or neuer vbled of orators: by this figure diuerse historiographers do most liuely describe noble captains, kings & Emperours to looke vpon.

The description of old age.

Eccles. 12.

Action.

1. To delight
2. To praise.
3. To record.

This figure pertaineth to many purposes, as to praise, to dispraise, to delight, and to engraue in perpetuall memory the descriptions of great persons.

The Caution.

1. Aptnes
2. Truth.

The chiefest regard herein ought to be concerning the aptnes and truth of the circumstances.

Prosopopœia.



Prosopopœia, the faining of a person, that is, whē to a thing sencelesse and dumbe we faine a fit person, or attribute a person to a commonwelth or multitude: This figure Oratores do vse as wel as Poets: the Orator by this figure maketh y commonwelth to speake, to commend, to dispraise, to aske, to complaine, also life and death, vertue and pleasure, honesty and profite, wealth and pouerty, enuy and charity: to contend and plead one against another, and sometime he raiseth againe as it were the dead to life, and bringeth them forth complaining or witnessing what they knew. Sometime to Cities, towne, beastes, birdes, trees, stones, weapons, fire, water, lights of the firmament, and such like things he attributeth speech, reason, and affection, and to no other end then to further his purpose and to confirme and make his cause eident, as for example: If an orator hauing occasion to commend some vertue to his hearers, as truth or such like, he may after he hath sufficiently praised truth, faine it a person, and bring it in bitterly complaining how cruelly she is oppressed and how little esteemed, how often outfaced, and how much abhored, how many be her enemies, how few her friends, how she wandzeth hither and thither without intertainment, and remaineth without habitation, he may faine her complaining against false ballances, weightes and measures, against false testimonies, lies and perurie, against wicked hipocrisie and cursed heresie, against feare, fauour and auarice which are her enemies in the seats of iudgement conspiring against her and violently thzowing her downe from thence, and cruelly treading her vnderfote, also he may cause her to accuse

cuse flatterie and detraction, theft, violence, and fraude, and to make a most true and long complaint, as well against persons that be her enemies, as against vices which do oppose and oppress her.

The vse of this figure.

This figure is an apt forme of speech to complaine, to accuse, to reprehend, to confirme, and to commend, but the vse of it ought to be very rare, then chiefly, when the Orator hauing spent the principall strength of his arguments, is as it were constrained to call for helpe and aide else where, not unlike to a Champion hauing broken his weapons in the force of his conflict calleth for new of his frendes, or of such as fauour his person and cause, or to an army hauing their number diminished, or their strength inweebled, do craue and call for a new supply.

1. To complaine.
2. To accuse.
3. To reprehende.
4. To confirme.
5. To commend.

The Caution.

It is not conuenient that the Orator should vse the helpe of fained persons without some vrgent cause compelling him thereunto. Secondly, it is necessarie to prouide that the person fained may speake to the purpose of the matter propounded, and giue strength to the faining cause, and also minister a pleasure to the hearer: for otherwise this figure shal be vled without cause, speake without profit, and be applied without pleasure.

1. Not without vrgent cause.
2. To speake to the purpose.
3. To minister pleasure.

Sermocinatio



Sermocinatio, a forme of speech by which the Orator faineth a person and maketh him speake much or litle according to comelinesse, much like to the figure next before, but yet they differ in this. When the person whom the Orator faineth, speaketh all himselfe, then is it Prosopopeia, but when the Orator answereth now and then to the question, which the fained person objecteth to him, it is called Sermocinatio as in this example of Ose.

Ephraim thinketh thus: Tush, I am rich, I haue goods enough, in all my woakes shall not one fault be found that I haue offen-

Ose. 12. 8.

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observations

ded: be it so, yet I am the Lord thy God which brought thee from the land of Aegypt, & yet wil I make thee dwell in tabernacles, as in the daies of the solemne feast. In this figure warinesse and wisdome must be vsed that the speech may be agréable to the person that is fained, and that it be no otherwise then is likely the same person would vse, otherwise it will seeme foolish and absurd: therefore in this place it behoueth vs diligently to consider the circumstances both of persons and thinges, what is their estate, condition, kind, age, disposition, manners, studies, affections, fortune, cause, place, time, and such like: for one manner of speech may become some manner of persons, which is vnseemly for others: the speech of childzen is not so well seasoned with reason as of y^e elder sort, a countrey man hath not so fine phrases as hath a courtier, souldiers are not so ciuil as citizens, Judges are graue in giuing their opinions, & definitiue sentences, ruffins contrariwise are rash, running headlōg vpon mischiefe, y^e poore man speaketh submissiuely, the rich man moze audaciously, the victor (for y^e most part) speaketh much with insulting and much in deriding, y^e vanquished person fearfully & pleasingly which is well obserued of poets: Dauus speaketh after one sort, and Simo after another. Thraso vseth boasting & bragging, Gnato flattering, but Chremes faithfull & sober talke, poets & orators haue alwaies been diligent in obseruing a comelinsse: Cicero in this behalfe was maruelous cunning & most artificiall, who euermoze gaue meet speech to y^e person whom he fained to speake, whether he were his aduersary or his friend: he brought in Milo speaking valiantly, Antony arrogantly, Neuius wickedly, Erutius impudently, cuer framing their speech according to their nature.

The vse of this figure.

Many vses.

This figure serueth to complaine, to reprove, to confute, to excuse, to teach & to describe the nature or properties of particular persons.

The Caution.

The most necessary points of this caution are before sufficiently obserued and noted.

Mimesis

Mimesis is an imitation of speech whereby the Orator counterfaiteth not onely what one said, but also his utterance, pronounciation

nunciation and gesture, imitating euery thing as it was, which is alwaies well perfozmed, and naturally represented in an apt and skilfull actor. The perfect Orator by this figure both causeth great attention, and also bringeth much delight to the hearers, for whether he imitateth a wise man, or a foole, a man learned or vnlearned, insolent or modest, merrie or sorrowfull, bold or fearful, eloquent or rude, he reteineth the hearer in a diligent attention, and that for a threefold vtilitie, in the imitated gesture a pleasure to the eye, in the voice a delight to the eare, and in the sense, a profit to the wit and vnderstanding.

The vse of this figure.

The vse hereof serueth properly to commend and depzaue, but most specially to reprehend and deride, and in respect of the double forme, it may be compared by a double similitude as to a glasse and an echo the one representing the gesture and countenance, the other rebounding the imitation of voice and speech.

The Caution.

This form of imitation is commonly abused by flattering glossers and common parasites, who for the pleasure of those whom they flatter, do both depzaue and deride other mens sayings and doings. Also this figure may be much blemished, either by excesse or defect, which maketh the imitation unlike vnto that it ought to be, which is wel described in Aescops Asse, vnaptly imitating the sawning dog.

1. To com-
mende.
2. To de-
prauie.
3. To repre-
hend.
4. To deride.
5. Compared
1. Parasites.
2. Deprauing
3. Disgracing
4. Vnaptly by
excesse or
defect.

Pragmatographia

Pragmatographia is a description of things whereby the Orator by gathering together all circumstances belonging to them, doth as plainly portray their image, as if they were most liuely painted out in colours, & set forth to be sene: If one should say the citie was ouercome by an assault: he hath (saith Fabius) comprehended all in a summe, but if thou wilt open and set abroad all things, and euerie particular effect included within that summe, there shall appeare many fires and scattered flames vpon houses and Temples, the noyse of houses falling downe, a confused sound of many things,

¶ g.

and wofull cries, some flying with great perill, others embracing their friends, and bidding them farewell for euer, infants shrieking, women most bitterly weeping, olde men reserved by most unhappy destinie to see that day, the spoiling of tempozall, and prophaning of hallowed things, the running forth of them that carrie away the spoiles, and the submission of them that entreat for their owne goods, euery captiue led chained befoze his taker, the mother wastling to retaine her sucking babe, and wheresoever great wealth is, there is also great fighting and contention among the spoilers themselves: now albeit this word Destruction might well comprize all these thinges, yet is it lesse to declare the whole then to name the partes, he comprehendeth the whole, which saith, the Cittie was taken and destroyed, and no more, but he that rehearseth all thinges orderly doth much more largely expresse the same, for he doth not onely say, the cittie was taken, temples ouerthrowen, houses burned, euerie thing spoiled, but also how the cittie was taken, temples, houses and buildings destroyed, what perished else, what lamentation, what weeping, how horrible the slaughter was, the rauishing of Virgins, the shedding of bloud, and many other thinges which is more then if he rehearseth the whole in a total summe.

Ouid. 7. lib.
Metam.

King Aeacus (in 7. booke of Metamorphosis) maketh a pittifull Description of a great and cruell pestilence.

Likewise in the 8. booke of the hunting of the wild Boze.

And in the 11. of a cruell tempest.

Many like descriptions are in Virgils Aeneiados: Cicero describeth the murdering of Roscius, the luxurie and riots of Antony with many other more.

The vse of this figure.

To present
things or ac-
tions to the
munde of the
hearer.

2 Diuerse
yses.

TO this figure belong the descriptions of warres, tempestes, shipwrackes, conquestes, triumphes, destructions of citties, and countries, murders, open shewes, dearthes and deathes.

This kinde of croznation helpeth much to amplifie, to declare things plainly, and none more forcible to moue pittie.

The

The Caution.

The chiefest regard in this description ought to be, that the principall effects and circumstances be not omitted. Secondly, that they be not preposterously placed, as to rehearse that last, which was first done: which fault is called *Hysteron proteron*.

1. Principall circumstances not omitted.
2. Preposterous placing of circumstances, odious.

Topographia.

Topographia, is an euident and true description of a place, like as Cicero describeth Syracuse a Citie in Cicilia, and that excellently. In Plinie are the descriptions of Acaia, Aegypt, mount Aetna, Africa, Alexandria, a famous Citie in Aegypt, Arabia, Armenia, Asia, Athens, Bithinia, Cipres, Creta, Dalmatia, Gallatia, Hispania, Italia, the Riuer Nilus, Pamphilia, the Ile of Rhodes, the Citie Rome, Sardinia, Cicilia, Theffalia, and many others.

The vse of this figure.

This figure refer Cosmography, by which is described countries, cities, townes, temples, pallaces, castles, walles, gates, mountaines, vallies, fields, orchards, gardens, fountaines, dens, and all other maner of places: vnder the type of this description, the Euangelist Iohn describeth the holy Ierusalem to the vnspeakable comfort of the faithfull.

Apocal. 21.

The Caution.

In the vse of this figure diligence ought to be vsed, that no necessary circumstance be omitted, the want whereof may appeare a maine in the description.

Topothesia.



Topothesia, a fained description of a place, that is, when the Orator describeth a place, and yet no such place: As is the house of enuy, in the 6. booke of Metamorphosis, the house of sleepe in the eleuenth booke, or else whe the place is not such a one as is fained to be, as is heauen and hell. In the fourth

¶ 19.

booke of Aeneidos. This figure is proper to Poets, and is seldom vied of Orators: and because the vse hereof is rare and of small brilliance in Rhetorike, I do omit both the obseruation of the vse, and Caution.

Cronographia.



Cronographia, when the Orator describeth anie time for delectations sake, as the morning, y evening, midnight, the dawning and breake of the day, the Sunne rising, the Sun setting, the spring of the yeare, Sommer, Autumne, the Winter, the time of war, the time of peace, the old time.

1. The morning.

Example, the morning: When the bright beames of the East haue driuen away the darke shadow of the night, and the chearful birds do welcome the first dawning light with their glad songs, and when men shake off their soft slumbers, and euerie living creature receiue a new light to seeke their new foode, when the birds forsake their boughes, beasts their night lare, and when blacke cloudes be changed into a golden glozie.

2. The evening.

The evening: The time when darknesse ariseth in the East, and starres begin to appeare, when labourers forsake the fildes, birds betake themselues to their night boughs, and beasts to their harbour, and when the silence of all creatures is encreased through desire of rest.

3. Midnight.

Midnight an example of Virgill: It was night, and all weary creatures take their sweet slumber, both woods and raging seas had left their sounds, and starres now sliding in the midst of the night, when euery field is hushed, both beasts and painted birdes, and water fowle of broad lakes, and such as keepe the wide and wilde country are fast in sleep, when cares were slaked, and harts had forgot their labours.

The spring time.

Here the Poet describeth the dead time of the night, to amplify the dolorous sorrow of Dido, who could by no meanes finde rest at that time, when euerie creature enjoyed rest.

In the same maner is described the spring time, as to say that season which bringeth comfort to euerie living creature, when
the

the Sunne visiteth the face of the earth with his warme shine, the aire became temperate, fountaines and streames war cleare, pastures greene, when the floures of euery field, & the blossomes of euery tree do present their beautie to the eyes of the beholder, and the new and tender breed of beastes and birds are brought forth & presented to man by the liberall hand of nature, at which time the birds sing, lambes plaie, musicke is heard, youth reioyce, and the hearts of men become more glad: this is that time which bringeth calmenesse to the sea, temperature to the aire, beautie to the earth, clearnesse to the firmament, and a comfort to euerie creature. By the like obseruation of circumstances, are all other descriptions of time, whether it be the time of peace, or time of warre, of plentie or scarcitie, winter or sommer, or whatsoeuer else.

There is another kinde of describing things and times, which is by making Images of them, which forme of description is called Icon, whereof shall be spoken hereafter.

The vse of this figure.

The vse of this figure ministreth plentie of matter for this purpose, and great delectation to the mind of the hearer, whereunto it hath the most especiall respect.

The Caution.

He that shall vse this figure ought to be skilfull in the knowledge of all, or at the least, of the most effectuall circumstances belonging to the time described, for otherwise the description will be both vnperfect and vnpleasant.

1 Plentie of matter.

2 Delectation of the hearer.

1 To be skilfull in the circumstances.

Pathopeia.

Pathopeia, is a forme of speech by which the Orator moueth the minds of his hearers to some vehemency of affectio, as of indignatio feare, enuy, hatred, hope, gladnesse, mirth laughter, sadnesse or sorrow: of this there be two kindes.

The first is when the Orator being moued himselfe with anie of these affections (sorrow excepted) doth bend & apply his speech

to stir his hearers to the same: and this kinde is called *Imagination*, to which diuerse vehement figures do belong, as *Exclamatio*, *Obtestatio*, *Imprecatio*, *Optatio*, *Exuscitatio*, *Interrogatio*, and such like. And to moue mirth, formes of speech seruing to that purpose, as *Alteismus*, and others of that kinde. Now as I sayd before, matters that fall into this figure ought to be great, cruell, horrible, odious, pleasant, or maruellous, for the greater y^e cause is, the sooner the affections of the hearers are moued. Examples hereof are common in *Tragedies*, but of mirth and laughter in *Comodies*.

2 The other kind of *Pathopeia*, is when the *Orator* by declaring some lamentable cause, moueth his hearers to pitie and compassion, to shew mercy, and to pardon offences. To moue compassion, lamentable histories are oftentimes vsed, and likewise the liuely descriptions of wofull sufferings, and pitifull miseries, and how they may be artificially expressed. Poets complaints may giue apt examples.

To pardon offences the perorations of *Cicero* are good presidents. A serious and deepe affection in the *Orator* is a mightie furtherance and helpe to this figure, as when he is zealous, and deeply touched himselfe with any of those vehement affections, but specially if he be inwardly moued with a pitifull affection, he moueth his hearers to the same compassion and pitie, by his passionate pronuntiation. For true it is, that the apt bending of y^e voice to the qualitie and nature of the cause, is not only a necessary dutie in an *Orator*, but also an excellent ornament.

The vse of this Figure.

This figure pertaineth properly to moue affections, which is a principall and singular vertue of eloquution.

The Caution.

In the vse of this figure there are many and necessary points to be obserued. First that the causes themselues may be sufficient to moue the mindes of the hearers to affections and passions, for it must be effectuell matter, and not bare words that may worke so great effects in prudent hearers.

Secondly, that there be a discret obseruation of necessarie circumstances, as in what causes, what affections are to be moued.

for

foz in diuine Orations, and Sermons, to moue laughter doth much diminish and oppose the modestie of so graue an action, and so serious a cause.

Secondly when and where, (that is) the time and place had need to be diligently obserued, lest through want of discretion such affections be moued as are most unfit foz the time, or vnmete foz the place, as mourning at marriages and ioyfull meetings: and contrariwise mirth at funerals & houses of mourning, are both repugnant to nature and contrary to custome.

Thirdly, it is verie needfull to shunne the vntimely, and too hastie chaunge of affections, foz first to moue pittie or weeping, and then presently to turne weeping into laughter or contrariwise, sheweth the follie to be great, and maketh the action absurd.

Fourthly, it is the part of a prudent Orator to obserue a measure in mouing affections, lest he kindle that which he is not able to quench.

Fiftly, fained matter, fond gesture, and counterfait pronuntiation ought to be hated and auoyded.

Icon.



Icon, is a forme of speech which painteth out the image of a person or thing, by comparing forme with forme, qualitie with qualitie, and one likeness with another.

I may by this figure paint out a rauinous and venomous person in this forme and manner: Cuen as a cressed Dragon which with burning eyes, sharpe teeth, crooked clawes, gaping mouth, runneth hither and thither, and looketh euerie where whom he may finde to spit his poyson vppon, whom he may catch in his mouth, crash in sunder with his teeth, venome with his tongue, and rent in peeces with his pawes.

Saint Barnard painteth the cart of couetousnesse in this manner: The cart of couetousnesse (saith he) is bozne vpon foure wheels, Pusillanimitie, Uncurtisie, Contempt of God, and forgetfulnesse of death: it is drawne with two cattle in one yoke:

Barnard Super Cantre.

Greddie catching, and Fast holding : to these there is one driuer: Uehement desire of encreasing. This driuer to moue spædelie forward, vseth two sharpe whippes : Greddinesse of getting, and feare of losing. This vice as you see, hath but one seruant, because he is loth to hire many.

The vse of this Figure.

- 1 To praise.
- 2 To dis-
praise.
- 3 To describe

The vse hereof pertaineth properly to praise or dispraise, and that as it were by a visible and liuely image. To make this figure and image of things, there is required a sharpe wit, great reading, and a good memozy, that the workmanship and cunning may cause the beholder to view it with pleasure, to admire the proportion, to commend the colours, and praise the arte and wit of the workman.

The Caution.

- 1 Vnapt proportion.
- 2 Vnlike-
nesse.
- 3 Rare vse.

Vnapt proportion and unlikenesse, are faultes which may much deforme this ornamment, & like as this forme of speerch is a singular icwell of eloquence, so ought the vse thereof to be very rare.

Epitheton.



Pitheton, called of Quintillian Appositum, of others Adiectiuum : Is a figure or forme of speerch, which ioyneth Adiectiues to those Substantiues, to whom they do properly belong, and that either to praise or dispraise, to amplifie or extenuate.

- 1 To praise.

To praise thus : O wonderfull clemencie, O most holy discipline. Hence it is, that we say : Gracious Princes, honorable Judges, reuerend Fathers, prudent Counsellors, valiant Captaines, deare parents, vigilant Pastors, godly Ministers, faithfull friends, iust Stewardes, painfull labourers, &c.

Another : A Prince of singular prudence, of valiant courage, of incomparable magnanimitie, of invincible fortitude, of famous actiuitie, of most happy successe, & most fortunate dexteritie.

Sometime

Sometime the Epithet is put after his substantiue, & that most elegantly, as in this example of Tertullian: We pray (saith he) for all Princes, that their life may be long, their kingdom secure, their court safe, their armies strong, their counsellors true, their people good, the whole world quiet, and whatsoeuer else that subject or Prince do desire to enioy.

Many Epithets are often ioyned to one Substantiue, as for example: The iudgements of almightie God are great, last, vnsearchable, maruellous and mightie.

So contrariwise, one Epithet may be applied to diuerse Substantiues, as may appeare in this sentence conuerted: Ohappie Prince of such worthe Counsellors: Ohappie Counsellors of so worthe a Prince.

To dispraise thus: Wicked counsell, rash consent, and cursed slaughter. To dispraise persons thus: Cuil counsellors, vnnatural parents, disobedient childzen, ignozant teachers, blinde guides, hypocriticall professors, &c.

To amplifie in praise thus: Heauenly musicke, famous melodye, wonderfull art, glorious fame. In dispraise, insatiable auarice, wicked presumption, bloodie crueltie, diuellish subtiltie, mad drunkenness, horrible feare.

To extenuate thus: A small fault, a wicked cause, a feeble excuse, a momentany time. Lot vseth this figure where he saith to the Angels: See now this citie hereby. to flie vnto, which is a little one: he calleth it a little one, that by extenuating the thing he desired, he might the sooner obtaine it.

The vse of this figure.

Among all the forms of eloquution, there is no one exornation either more generall or more excellent then this: for it carrieth alwaies with it, wheresoeuer it be applied a singular grace and maiestie of matter, beside the beautie wherewith it garnisheth the sentence. The Caution.

A speciall regard ought to be had in the frame & coniunction of this figure, that y Epithets be not vnproperly or peruersly applied, as to say: A valiant Phisitian, a reverend labourer, a courageous Counsellor, which is a forme of spech very vnproper and also very absurd.

1 Maiestie of matter.

2 Beautie of the sentence

3 Vnproperly or peruersly applied.

Periphrasis.



Periphrasis, is a forme of speech wherby that which might be said with one word, or at the least with verie few, is declared and expounded with many, and that sundrie waies.

First by explication of the name which the Grecians do call Etimologia: As when for this word Philosopher, we say a man studious of wisdom, for Parasite a flatter for gaires sake: for Christian a worshipper of Christ.

Secondly by Annotation: that is, when by certaine markes or tokens we describe any thing, as vnderstanding what anger is, we say it is a vehement heat of the mind, which bringeth paleness to the countenance, burning to the eyes, & trembling to the parts of the bodie.

Thirly by definition: For man, a living creature endued with reason, for a tyrant, an oppressor of the lawes and liberties of the common wealth.

The vse of this figure.

1 Necessitie.

2 Facilitie, or Perseuerie.

3 Modestie or chastitie of speech.

There be three causes to vse this figure. The first necessitie, as when we cannot otherwise declare the thing, for want of a proper word. The second is desire of copie and facilitie, by which the thing, word, or sentence is made more euident and lightsom, as the Periphrases of Erasmus vpon the new Testament. The third cause is desire to shunne obscenitie and naked telling of bashful matters, which is a part of modestie, much to be commended.

Thus we see that there be three speciall causes of vsing this exornation, and wherunto the vse hath the chiefe respect, that is to say, necessitie, perspicuitie, and chastitie.

The Caution.

4 The circumlocution not too long.

The first prouiso in vsing this figure is, to haue regard that the circumlocution be not too long, wherby it may make the speech both tedious and barren, for this exornation serueth only to garnish the Oracion with varietie of wordes, and neuer encreaseth matter.

The

The second is to auoid curious, and needlesse Etimologies. The third is to regard that the annotations and definitions be not false or vnperfect, whereby the matter is rather obscured then manifested.

2. Needlesse Etimologies
3. False Definitions not to be vsed.

Synonimia



Ynonimia, when by a variation and change of words that be of like signification, we iterat one thing diuerse times.

An example: Wisedome in the poore man, lyeth as a thing despised, reiected, oppressed, buried, and vtterly extinct.

1. Of words.

Another: Is it not a true taken of intollerable arrogancie and venemous enuie, wher the tougue is stil exercised in depzaing, slandering, defacing, deriding and condemning of other mens wordes and woꝝkes?

Another: Who moze woꝝthy of renowne, honoꝝ, fame, & gloꝝy then Caesar? who moze woꝝthily esteemed, beloued, reuerenced, & honoured then noble Caesar? who was his equall in knowledge, vnderstanding, pollicie and wisdome? what was he that might be coꝝpared to him, either in courage of heart, in foꝝtitude of mind or magnanimitie of nature?

2. Of sentences.

Another of Virgil: How doth the child Ascanius? is he yet aliue? doth he eate the ethereal fode? and lieth he not yet vnder the cruell shades? Here through affection he expꝛesseth one thing thꝛise: foꝝ all that he demaundeth is no moze but this, is Ascanius aliue.

Virgil.

Another of Ecclesiasticus: The highest doth not allow the giftes of the wicked, and God hath no delight in the offrings of the vngodly: here the first sentence is repeated by the latter, but yet with other words of the same signification, foꝝ in the former is the highest, in the latter God, in the former doth not allow, in the latter hath no delight, in the one gifts, in the other offrings, in the first wicked, in the last vngodly.

Eccles.

The vse of this figure,

This figure delighteth much both foꝝ the plenty of wordes
X ij. and

1. To delight
with variety
of speech.

2. To adorne
and garnish
the oration.

and varietie of sentences, but most of all for that it signifieth the worthinesse of a word or sentence, deserving repetition in a changed habite, whether it be in affection of praise or dispraise: this figure adorneth and garnisheth speech, as a rich and plentiful wardrobe, wherein are many and sundry changes of garmentes, to bewtifie one and the same person, Dauid, Salomon, and Esay, are much delighted in this exornation.

The Caution.

1. Too great
a heape of
words.

In the vse of Synonimies it is not good to make too great a heape of words considering the increase no matter, for by too great a multitude, long time is spent, little matter exprest, and although the eares of simple hearers be satisfied, yet their minds are smally instructed.

2. Unlike or
repugnant.

Secondly it is requisite to regard that the words or sentences be not unlike or repugnant among themselves.

Leptotes.

Iob. 31.



Leptotes is, when y^e speaker by a negatiō Equipol-
lent doth seeme to extenuat y^e which he exprelleth:
by this Iob saith, that he hath not eaten his meate
alone, that he hath not seene any man perish for
want of clothing, or any poore for lacke of coue-
ring. Here if Iob had said: that he had feasted

To dispraise
another.

many, that he had clothed euery poore body that should otherwise
haue perished, he had not spoken so modestly, albeit that he had
sayd as truly. Also by denying the superlatiue, it taketh the posi-
tiue, thus. He is not the wisest man in the world, or, he is none of
the wisest, that is, he is not wise at all: this and such like formes
of speaking are vsed for modesties sake, for it were not so seemly
to say that he lacketh wit, or that he is a foole: or thus, it is no smal
account that he maketh of his owne wit, he setteth not a little by
himselfe: here by the negation of small and little, great or much,
is both signified and also properly amplified. Now if a man had
some good occasion or cause to commend himselfe, he cannot by any
means do it in more modest manner then by this figure, as if he
should say: I was not the last in the field to fight against the ene-
mies of my countrey, neither haue I been least esteemed or worst
accounted

To commend
himselfe.

accounted of in the loue & fauour of noble men, here if he should haue said, I was first of one of the foremost in the field, I haue been best esteemed of equal with the best, it would haue sauoured of arrogancie and boasting, although he had said neuer so truely, yet is there enough said to get praise.

The vse of this figure.

This forme of speeche tendeth most vsually to praise or dispraise, and that in a modest forme and manner.

The Caution.

It is meete to foresée some good cause and fit occasion to vse this forme of speaking, lest a man should either praise himselfe without desert, or dispraise another without cause, the one is a token of arrogancie, the other of malice, be the forme of speeche neuer so modest.

Good cause
to vse this fi-
gure.

Frequentatio.



Requēatio, a figure by which matter being dispersed thzoughout the whole oratiō are gathered together into one place, whereby the oration is made more pithie and sharpe, or thus: when many arguments being scattered here and there one from another are gathered together, as it were into one bundle, and layed before the eyes of the hearer. Thus when all is done what vice is he free from, what is the cause Judges why you would deliuer him: he is a betrayer of his owne chastity, he lieth in waite to do mischief, he is conetous, intemperate, vicious, proud, wicked to his parentes, unkind to his frendes, troublesome to his kin, subburne to his betters, disdainfull to his equals, cruell to his inferiours, finally intollerable to all men.

Another example, Cicero for Milo: Now truely the fortune of the Romane people seemed to me both hard and cruell, which had seene & suffered these men so many yeares to baunt against y common welth: they had in it olatrie & adulterie pzoaned & polluted the most holy religiōs, the broke in peces the most substantiall decrees of the Senate, they raunsomed themselves with bribes before the iudges, in the office of the tribune, they molested the Senate, they cut in sunder the records of all orders made for the safety of the common wealth.

They expelled me out of my countrey: they tooke away my goods, they fired my house, they tost & tormoild my wife & children, they denounced wicked and vnlawfull warre to Pompey, they caused the slaughter both of magistrates and priuate persons, they burned my brothers house, they spoiled Hetruria, they cast out many from their houses and substance, they vrged their purposes most earnestly, and pursued them most greedily, the cittie, Italy, prouinces, kingdomes might not mitigate their madnesse, they burned the domesticall lawes, whatsoeuer any had which liked them this yeare they thought should haue been theirs, no man staide their purposes, but Milo himselte.

Manifold v-
les.

The vse of this figure.

This figure is an excellent ornament of eloquence, and is of mightie force to amplifie either praises or dispraises, accusations or defences.

The Caution.

The principall point of this Caution is to regard that the arguments be not false nor fraudulent to the suppoztng of iniquitie, and oppressing of innocency and truth.

Commoratio



Commoratio is a forme of speech, by which the Orator knowing whereon the whole waight of his cause doth depend, maketh often recourse thither, and repeateth it many times by variation, whereof there be two kindes, the one which expresteth one thing with many words of the same signification which is called Sinonimia, spoken of before as in this example of Cicero: And shall so great a vertue be expelled, thrust out, banished and cast away from the citie?

Another: What diddest thou couet? what diddest thou wish? what diddest thou desire? The other which declareth one thing with diuerse members, diuers causes, diuerse effectes and diuerse reasons. Cicero when Erutius could shew no cause in his accusation, why Roscius should slay his father, he doth first amplifie the wicked fact of Parricide, declaring how great it is, & argueth that without many and great causes, such a wickednesse cannot bee
com.

committed, and contendeth that it cannot fall but vpon a mischie-
uous and most lewd men: after this he demaundeth of Erucius
the cause why Roscius should slay his father, which place because
it was strongest in Roscius defence, he tarieth long in it, and ve-
ry often maketh his returne thither, he often demaundeth the
causes of so great and horrible wickednesse, of so shameful a deed,
he often amplifieth the greatnesse of the fact, and that which is
great in deede, he maketh by his eloquence and vehemencie of his
speech wonderfull great.

The vse of this figure.

The most vsuall practice of this figure is to accuse or defend,
and that after a strong and forcible manner.

The Caution.

Where vertue vseth this figure, it neither accuseth falsly
nor defendeth fraudulently, but where craft and ill con-
science beare the sway it doth both.

Systrophe



Systrophe of some called Conglobatio, of other con-
uolutio, and it is when the Orator bringeth in ma-
ny definitions of one thing, yet not such definitions
as do declare the substance of a thing by the general
kind, and the difference, which the art of reasoning
doth prescribe, but others of another kind all hea-
ped together: such as these definitions of Cicero be in the second
booke of an Orator, where he amplifieth the dignitie of an histo-
ry thus: An historie saith he, is the testimony of times, the light
of veritie, the maintenance of memorie, the scholenuistrisse of life,
and messenger of antiquitie.

Another: Man is the example of imbecillitie, the image of un-
constancie, the spoile of time, the bondman of miserie, the vessell
of insatiable desire, and the confident castell of sudden ruine.

Pleasures are the enemies of chastitie, guides to pouertie,
daughters of dishonestie, and sweete baites of extreame miserie.

The vse of this figure.

This figure is an ornament of singular grace and eloquence,

1. To praise.
2. To describe.
3. To dispraise.
1. Affectation.
2. Too many definitions.

serving most aptly and eligantly to commend vertues and dispraise vices.

The Caution.

It is not good to affect this ornament too much, nor to vse it too oft, nor in vsing it to make too many definitions of one thing.

Digressio

Digressio is the handling of some matter going out from order, but yet for profit of some pertinent cause, we may digresse for the cause of praising, dispraising, delighting or preparing. Digressions are taken either from the declaration of deeds, the descriptions of persons, places and times, the reporting of Apologies and similitudes, & likewise from common places.

The Caution.

There be diuerse obseruations concerning digressio necessary to be remembred. 1. The first is to see some cause why we should digresse, that is, that the same digression may some manner of way profit, commend, & garnish the cause that we haue in hand, for the digression ought in some respect to pertaine & agree to those matters which we handle, and not to be strange or far distant from purpose. 2. The second is to prouide a forerhand a perfect & readie way to goe forth aptly, and making no long stay out, likewise to foresee a fit entrance for our returne.

3. The third is, to take good heed that we do not darken our main cause and principall matter: we darken it if we goe forth abruptly, tarie too long abroad, tell thinges strange, distant, or disagreeing to the purpose, or returne into the cause ouerthwartly.

The vse of this figure.

1. To amplify.
2. To garnish.

1. To garnish.

If warinesse and good heed be taken, this figure is a vertue whereby the oration is amplified, garnished and wel commended: otherwise it is a vice which doth violate both order and art, and doth greatly deforme the oration by patching it, as it were with shreds and broken peeces.

Enco-

Encomion.

Encomion is a forme of speech by which the Orator doth highly commend to his hearers, some person or thing in respect of their worthy deserts & vertues. Cicero: For if Cn. Pompey had bene 500. yeares ago, such a man he was of whom being a young man and a Romane knight, y^e Senat might oftentimes haue required aid & defence, whose noble actes with a most renowned victorie both by land & sea had spread ouer all nations, whose three honourable triumphs are witnesses, that all the world was in our gouernment and dominion, whom the people of Rome had commended with singular honours, now if you should say that he hath done something against y^e league of peace, who wil beleue you? truly no man, for when death had quenchd enny, his noble acts should haue flourished in glozy of an eternall renowne: whose vertues being bzuted, should haue giue no place to doubts: and shall the friendly, approued, and perfect vertue of this man be hurt by the false report of backbiters?

By this figure we praise princes for their wisdom, religion, iustice, mercy, clemency, prouidence, blessed gouernment, liberality and such like. Judges for their wisdom, feare of God, learning, care of equitie, for regarding the cause without respecting the person, for their vigilancy, constancie, and grauitie. The diuine Pastor, for his learning, grauitie, good life, apt gifts of teaching, care of his flocke, constancie in the truth, and charitie towards al men. Captaines for their experience, prouidence, fidelitie, for their courage and fortitude in fight, and for their modestie and mercie in victorie.

1 Praises of Princes.

2 Praises of Iudges.

The vse of this figure.

This forme of speech serueth to support and encrease vertue by giuing due praise and commendation to it. For by this exornation, good deserts, and worthy vertues, are rewarded with the sweete frutes of their owne seede, and crowned with the garlandes of their owne flowers, that is to saie, with large fame, high honour, and immortall renowne and glozie.

For this the only forme of speech, which both speaketh while the

vertuous man both liue, and also liueth when the vertuous man is dead. What shall I say? it is his plausus, his garland, his coate, his colour, and his ingrauen Epitaph.

The Caution.

In praising and commending there are three most necessarie pointes to be diligently obserued: The first is, that the praises be not too small for great and worthy vertues.

The second y they be not too great for meane desertes, and too high for base persons.

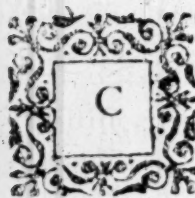
The third that they be not perversly applied, that is to say, where rebuke and shame is rather due.

Comparatio



Comparatio is a word of large and ample comprehension, and therefore it may stand as a generall head and principall of many figures, but namely of those which do tend most especially to amplifie or diminish by some of comparison, as either from the greater to the lesse, from the lesse to the greater, from equall to equall, or by opposition of contraries, I will first begin with Comparison, as it is usually and specially taken.

Comparatio.



Comparatio is a forme of speech, which by apt similitude sheweth y the example brought in, is either like, unlike or contrarie: like things are compared among themselves, unlike from the lesse to the greater in amplifying, and from the greater to the lesse in diminishing, and contraries by opposing one against another.

1. Comparison of like thinges, as Camillus by his vertue did drive away the Barbarians and set up againe the Romane Empire, being soze oppressed, and almost brought to utter destruction: euen so Laurentius Valla restored the Latine tongue to the former puritie, which through the ignorance of the Barba-

Barbarians was corrupted, suppressed, and almost quite extinct : As Iames and Iambres withstood Moses, so do these resist the truth, 1.Tim.3.8. men of corrupt mindes reprobate concerning the faith.

2 Comparison of unlike things: Brutus put his sons to death, for that they conspired treason: Manlius punished his sonne for his vertue. Contrarie thus: Marcellus restored to the Syracusans his enemies their ornaments: Verres took away the same from his friends and companions. The whole is not only compared with the whole but also the parts be compared one with another. Cicero for Milo. Did that most noble man Scipio (being a private person) slay Tiberius Gracchus: not much corrupting the common wealth: and shal we being Consuls suffer Catiline, that would willingly destroy all the world with sword and fire?

Here Catiline is compared to Gracchus: the state of the common wealth to the whole world: a mean corrupting to slaughter, fire, and destruction, and a private person to the Consuls.

Mat 6.

3 From the lesse to the greater: Wherefore if God so clothe the grasse of the field which is to day, and to morrow is cast in to the Ouen: shall he not do much more for you, O ye of little faith?

Mat.10.25.

If they haue called the maister of the house Beelzebub, how much more them of his household?

Heb 9.13.14.

For if the blood of Bulles and of Goates, and the ashes of an Heifer sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh: how much more shal the blood of Christ which through the eternal spirit offered by himselfe without spot to God, purge your conscience from dead workes to serue the liuing God?

2.Pet.2.4.

4 From the greater to the lesse: If God spared not the Angels that had sinned but cast them downe into hell, and deliuered them into chaines of darknesse to be kept vnto damnation, neither spared the old world, &c. much lesse will he spare the wicked which walke after the flesh in the lusts of vncleanness: &c.

If the righteous scarcely be saved, where shall the vngodlie and sinner appeare? If the law of God doth not iustifie, much lesse mans traditions.

If the Shepheard be not able to resist the wolfe, much lesse are

the sheepe able : If the mightie mountaines be not able to stand against the wrath of God, much lesse man, which is the image of weaknesse.

The vse of this figure.

Manifold v-
ses.

This forme of speech is of mightie force and power both to moue by example, & to perswade by reason, for the parts of the comparison being brought together, their likenesse or vnlikenesse, their equalitie or inequality is as plainly discerned, as things which are tried and iudged by the ballance. The vse hereof is verie great and mightie in whatsoeuer cause it handleth, whether it be in praising or dispraising, accusing, reprehending, confirming, confuting, mouing affection, perswading, or in any other like: and no one forme of speech more apt and excellent to amplify.

The Caution.

1 Vnequall,
for equall.
2 Peruerse
position.

If desiring to make a like or equal comparison, we must take heed that the parts be not vnlike or vnequall. Secondly, in making comparison from the greater to the lesse, we had need to forsee, that we put not a lesse for a greater: and so likewise in comparing from the lesse to the greater, which sometime falleth so out through ignorance and want of knowledge in the things compared. Lastly, it is behouefull to take heed that our comparisons be not so applied as they may moue offence in the hearers, for there is an old saying and a true, that comparisons be odious, which is still verified either by the folly of the speaker, or pride of the hearer.

Similitudo.



1

Similitudo, is a forme of speech by which the Orator compareth one thing with the other by a similitude fit to his purpose. Cicero: Euen as the light of a candle, is oppressed with the brightnesse of the sunne, so the estimation of corporall things must needs be darkened, drowned, and destroyed by the

2

glozie and greatnesse of vertue. As in dangerous sayling the helme is not committed to him that is richest or noblest of birth, but to him that hath the best knowledge in guiding the ship: euen so

so is it requisite and behouefull not to giue the p^rincipallitie of gouernment to him that is of more wealth then others, or of nobler blood, but to him that excelleth other men in wisdome and loyaltie.

It is euen Judges, as if you should giue a sharpe sword to a litle childe, or to a feeble olde man, who by his owne strength can hurt no mans person, but yet if he come to a naked mans bodie, he may by the sharpnesse of the point and waight of the weapon wound it: euen so was the consulship as a sword giuen to wake and fearfull men, who could neuer by their own might, haue bene able to do so much as p^ricke a man, but being armed with the name of the honourable Empire, they haue cruelly murdered the common wealth.

As it maketh no matter whether you laie a sicke man in a bed made of plaine wood, or in a bed gilt and garnished with gold, for whither soeuer you remoue him, he carrieth his disease with him: euen so is it all one, whether the mind which is sicke with insatiable auarice, be placed in riches or in pouertie, for while the disease hang still vpon it, it findeth no rest.

As the lion become sometime a p^raise to smal birds, and as thin rust consumes thicke yron, so is there nothing so sure, which is not subiect to his inferiour.

The vse of this figure.

The vse of Similitudes is verie great, yelding both p^rofite and pleasure, p^rofit by their perspicuitie, and pleasure by their proportion. They serue to many and sundry endes, as to praise, dispraise, teach, to exhort, to moue, perswade, and to many ether such like effects: of all formes of speech, they are best conceived, most praised, and longest remembred.

The Caution.

The p^rincipall care in making similitudes, ought to be in foze, seeing that the things compared, be not vnlike in that part wherein they be compared.

Secondly, that they be not straunge and vnknowne, by the one there is an absurditie, by the other obscuritie.

3

4

Seneca.

5

Quint.

1 Many vses.
2 The vilitie of similitudes.

1 Vnlike.
2 Vnknowne

Disimilitudo.

Chrysost. su-
per Mat.

Disimilitudo, is a forme of speech which compareth di-
uerse things in a diuerse qualitie.

An example of Chrysostome : If we haue any dis-
ease in our bodie, we vse exercise and all other means,
that we may hencefoze ward be deliuered and free from it, but be-
ing sicke in soule, we dissemble and make delaie : we leaue the
fountaine vncured, and count necessary things superfluous.

Esay 1.3.

Another of the Prophet Esay : The ore hath knowne his ow-
ner, and the asse his maisters cribbe : but Israel hath not knowne,
my people hath taken no heed.

Ierem. 8.7.

Another of Jeremy : The stozke in the aire knoweth his ap-
pointed time, the turtle doue, the swallow and the crane, con-
sider the time of their trauell, but my people will not know the
time of the Lords punishment.

Luc. 9. 38.

Another of our Sauour Christ : The fores haue holes, and
the fowles of the aire haue nestes, but the sonne of man hath not
where to laie his head.

Mightie in
amplificati-
on.

The vse of this figure.

This forme of speech is of great vse and vtilitie in amplificati-
on, and it is verie conuenient for praise or dispraise, repre-
hension and confutation.

The Caution.

The grace
of this fi-
gure how
impaired.

The grace of a dissimilitude is much impaired, when the vn-
likencesse is verie litle, or when the parts are straunge, or vn-
aptly compared.

Antithesis.

Antithesis, a figure which Quintilian calleth contention,
and it is a proper coupling together of contraries, and
that either in words that be contrarie, or in contrarie
sentences.

In contrary words : He is gone but yet by a gainfull re-
moue, from painfull labour to quiet rest, from vnquiet desires to
happie

happie contentment, from sorrow to ioy, and from transitory time to immortallitie.

2 An example of Cicero: And may you then preferre the vnknowne before the knowne, the wicked before the iust, strangers before neighbours, the couetous before the contented, hirelings before free helpers, the prophane before the religious, the most malicious enemies to this Empire and honour, before vertuous companions, and faithfull Citizens?

3 So well sighted were the eyes of his minde, that by them he saw life in death, an exaltation in falling, glorie in shame, victory in destruction, a kingdome in bondage: and a glorious light in the midst of darknesse.

4 In contrary sentences: Art thou rich? then robbe not the poore: if thou beest strong, tread not the weake vnder thy fete: if wise, beguile not the simple: if publike by authoritie, oppresse not him that is priuate.

Another: What is more odious then labour to the idle, fasting to the glutton, want to the couetous, shame to the proude, & good lawes to the wicked.

The vse of this figure.

This is a most excellent ornament of eloquence, seruing most aptly to amplification, it graceth and bewtifieth the Oracion with pleasant varietie, and giueth singular perspicuitie and light by the opposition, it is so generall that it may serue to amplifie and garnish any graue and weightie cause.

- 1 Varietie.
- 2 Perspicuitie.
- 3 To amplifie.

The Caution.

If the vse of this ornament, it behoueth to moderate the number of comparisons, lest they growe to too great a multitude, which bewrayeth affectation, a fault which ought to be shunned.

- 1 Excesse in number.

Secondly, to prouide that we impaire not the beautie and strength of this figure by opposing things differing, in stead of contraries.

- 2 Diuerse in stead of contraries.

Syncriſis.

Syncriſis, is a comparison of contrary things, & diuerſe persons in one ſentence.

Elas. 13. 24.

An example of the holy ſcripture : Behold my ſer-
uants ſhall eate, and you ſhall ſuffer hunger, behold
my ſervants ſhall drinke, and you ſhall abide thirſt, behold my
ſervants ſhall reioyce and you ſhall be put to ſhame, behold my
ſervants ſhall be glad through ioy of heart, & you ſhall cry through
ſorrow of heart, and waile through contrition of ſpirit.

Luc. 23. 41.

Another of the penitent theſe hanging on the croſſe, ſaying
thus: We are indeed righteouſly here, for we receiue things wor-
thie of that we haue done, but this man hath done nothing amiſſe.

Here in this example the guiltie is oppoſed againſt the iuſt,
and iniurie againſt equitie.

Another : The ſuttie commit the fault, and the ſimple beare
the blame.

Prou. 14. 1.

Many of Salomons Prouerbes are compounded and gar-
niſhed with this erornation : as theſe and many mo ſuch like :
Wiſe women vphold their houſe, but a fooliſh woman pulleth it
downe.

Prou. 10. 1.

A wiſe ſonne maketh a glad father, but an vndiſcret ſonne is
a heauineſſe to his mother.

Prou. 3. 33.

The curſe of y Lord is in the houſe of the vngodly, but he bleſ-
ſeth the dwellings of the rightuous.

The ſame uſe and Caution may ſerue to this figure, which do
pertaine to Antithetiſis, laſt obſerued.

Enthimema.

Enthimema, is a forme of ſpeech which Quintillian
enterpreteth a commēt, ſo much as it may wel
be called the whole action & ſentence of the minde,
& it is as Cicero ſaith, when the ſentence concluded
conſiſteth of contraries thus : Our elders made
warre,

warre, not onely that they might be free, but also that they might rule: but thou thinkest warre may be left off, that we might be made bondslaves to serve.

Another: If great wealth bring cares, and pouertie wretched miserie, then the meane betwene these two extremities is the greatest happinesse.

Another: They which may do me good wil not, and they which are willing cannot, therefore my distresse remaineth.

The vse of this figure.

This eroznation may be applied to diuerse ends, but most specially to confirme, or confute.

The Caution.

In the vse of this figure it behoueth to haue this care, that the premises be true, wherupon a right conclusion may be inferred.

Inter se pugnancia.

Inter se pugnancia, is a forme of speech by which the Orator reproveth his aduersarie, or some other person of manifest vnconstancie, open hypocrisie, or insolent arrogance. Cicero for Roscius: In which cause thou sayest to me, to be vnconstant and foolish, that wouldst both hurt a man and also commend him, and both call him an honest man, and also a varlet.

Thou therefore which teachest another, teachest not thy selfe: thou that preachest a man should not steale, yet thou stealest: thou that saiest that a man should not commit adultery, yet thou breakest wedlocke: thou abhorrest images, and yet robbest God of his honour. When makest boast of the law, and through breaking the law dishonourest God. Rom. 2.

Another of Iames the Apostle: Out of one mouth proceedeth blessing and cursing, my brethren these things ought not so to be: both a fountaine send forth at one place sweet water and bitter: Iac. 3. 11.

The vse of this figure.

This figure pertaineth properly to reprehension, as to repress boldnesse in the rude, pride in the arrogant, securitie in the hypocrite, and vnconstancie in the vnwise. The vse manifold.

The Caution.

The opposed
parts both
true.

The chiefe and principall regard in the Caution of this figure is, to looke that the partes opposed and repugnant be both true, otherwise the reprehender deserueth reprehension.

Antimetabole.

Antimetabole, is a forme of speech which inuerfeth a sentence by the contrary, thus: It behoueth thee to eate that thou maist liue, and not to liue that thou maist eate.

1 Cor. 11.

Another of the holy scripture: Neither was the man created for the womans sake, but the woman for the mans sake.

2 Cor. 12.

Another: The children ought not to laie by for their parents, but the parents for their children.

An example of Cicero: Of eloquent men Crassus is counted the most learned Lawyer, and of Lawyers, Scæuola most eloquent.

The vse of this figure.

Sundry vses.

The vse hereof serueth properlie to praise, dispraise, to distinguish, but most commonly to confute by the inuersion of the sentence.

False inuersion.

In vsing this forme of speech, it is requisite and behoueful that the sentence inuersed be not false, or that it be not perversly put contrary to the truth & meaning of the speaker through the fault of memorie.

Peristasis.

Peristasis, a forme of speech by which the Orator ampli-
fieth by circumstances, and circumstances are either of
a person or of a thing, a person hath these: Parentage,
nation, Countrie, kinde, age, education, discipline, ha-
bite of bodie, fortune, condition, nature of the minde, studie, force
deeds, name, &c.

1. Parentage: Thou art of a noble blend, and hast thou made thy

thy selfe a companion of most lewd men.

2. Nation art not thou worthe of blame being an Englishman bozne to despise the practice of shooting, knowing that it hath been of long time the principall cause of English glory?

3. Countrey: To be bozne in Crete and to hate the vice of lying is praise worthy. To be bozne in Asia among Turkes and to fauoure and imbrace Christian religion, amplifieth the vertue of that man.

4. Kinde: Boldnesse, vnchast speech, manlike apparell and gesture are all vnseemely in women, and womankind.

5. Age: Lying, lightnesse and lust are three evils intoile rable in youth, how much moze in gray heads and old age?

6. Education: To be well brought vp, and vertuously trained in youth, and after to digresse and become wicked as did Nero, amplifieth the fault and increaseth the shame.

7. Discipline: A Iudge to corrupt lawes and worst iudgement, a professor of diuinitie to teach errors and maintaine heresies, a Whisition to destroy life by the abuse of Whisicke, a Captaine to forsake his Prince, and take part with the enemy: all these are great offences in any sort of men, but yet far greater, when the profession and the transgression be compared together.

8. Habite of bodie: God hath indued thee with a beutifull fairness, and why dost thou liue in so foule manner, and blemish that which he hath beutified?

Thou hast a lustie and strong bodie, art thou not ashamed to beg thy bread?

Thou art a tall and mightie man, why art thou then fearefull to fight for thy countrey?

Little David slew great Golia, which was wonderfull.

9 Condition: Being a seruant and to strike his maister, is he not worthy to be punished? How dare you being a priuate person resist your magistrate? a rich man to steale, a poore man to be proud, are offences much encreased when their condition or estate is considered.

10. The nature of the mind: God hath giuen you a valiant heart, and shall carefull thoughts ouercome you? you haue had alwaies a constant mind, and shall trifles quench your old frendship?

Z ij.

11. Studie: You studie the law which is the maintenance of right, with what face or conscience can you offer this wrong?

12. Forerides: When a man hath in his youth and former part of his time been vertuous, well gotten, liberall and pittifull, valiant and hardie, and now to fall from all vertue to all vice, to become hard, cruell, cowardly, slothfull and carelesse, amplifieth greatly these crimes by which those excellent vertues are oppressed.

13. You counselled them to take this vnglacious enterprize in hand, and therefore your punishment is like to be thereafter.

By his counsell the armie was directed, the Cittie besieged, won and conquered, the greater is therefore the fame of his wisdom.

14. Name: Is thy name Salomon, and hast no more wisdom: dost thou feare to be a souldier, and thy name Alexander?

Circumstances of things.

1. Cause: Iudas was the cause of betraying Christ, therefore he had the more sin.

2. Place: They bought and sold in the temple the house of prayer, and therefore they were reputed thæues, and the temple called their denne.

3. Time: In the time of prayer to be exercised in wicked works, lewd wordes, or wanton behaviour is offensive to good men, and cursed before God. To abuse the time of peace with tumults and sedition, is an heinous offence.

4. Occasion: To watch the oportunitie of darkenesse to do mischief, betokeneth a pretended purpose, to vse the helpe of solitudes as Cain did, when he slew Abel his brother, doth take away all excuse of ignorance and pretence of infirmitie.

5. Instrument, to slay with a dag or priue weapon, to murder by poisoning or by strangling doth argue a dape and cursed malice of the murderer.

The vse of this Figure.

Sundry vses.

The vse of circumstances is verie profitable for amplifying, extenuating, for expressing plainely, for prouing & confirming.

The

The Caution.

The most necessarie admonition concerning the vse of circumstances is to take heed of long and tedious stay in them, as about who, what, when, where, how, and such like, which by prolixitie is wont to make the oration barren.

To olog stay
in circum-
stances ma-
keth the ora-
tion barren.

Auxesis

Auxesis is a forme of speech by which the Orator amplifieth by putting a greater word for a lesse, as to call a proude man Lucifer, a dyonkard a swine, an angrie man mad, a couetous man a cutthroate: In praising, as to call an honest man a Saint, a faire Virgin an Angell, good musicke heauenly harmonie.

This figure is chiefly set forth by tropes of words, forasmuch as they paint out things by similitudes, and make them more euident by setting images before the eyes, as when we call a craftie fellow a Fore, a rauenous person a cozmorant, a patient man Iob, but chiefly by Hyperbole, which maketh a large and most ample comparison.

By Hyper-
bole.

The vse of this figure

The vse hereof helpeth mightily to expresse a matter which requireth either great praise, or dispraise, and it is oftentimes in great and grievous complaints, signifying the greatnesse and excesse of suffering, examples whereof are found in the complaints of holy men, but chiefly in Iob, Dauid, and Ieremie.

The Caution.

The true vse hereof is required in great causes, and not to amplifie euerie small matter and foolish trifle, which is a vanity to be shunned, for that common custome to amplifie small things is more fit for a common lier, then meete for a graue and modest Orator.

To amplifie
small matters

Meiosis

Meiosis contrary to Auxesis when a lesse word is put for a greater, to make the thing appeare lesse then it is, or verie litle, as to call a learned Doctor a prettie scholler, a great wound a scratch, a flat fall a foile, a raging railer a testie fellow: as Auxesis doth magnifie and lift vp, so doth this diminish and pul downe: the other of small thinges, maketh great matters, so this of great matters maketh but trifles.

1. To exte-
nuate.

2. To excuse.

3. To com-
fort by exte-
nuation.

The vse hereof serueth to sundry effectes, to excuse by exte-
nuation, also to remoue despaire, and plant hope, as doth the
Physition in comforting his despairing patient, by calling his
disease a matter of no danger, no cause of any feare, an obstruc-
tion easily remedied, an inflammation quickly quenched, whereby
the Physition doth much relieue and lighten the heauie spirits of
his fable Patient, by decreasing the causes and diminishing the
danger.

The Caution.

1. To exceed

He that regardeth his credite must take hede that aswell in
Augmenting as in decreasing he respecteth the truth, and di-
ligently obserue the Poets warning, vt nequid nimis: in dimi-
nishing regard ought to be had, that in conetng too great a de-
crease, the speaker fall not into that fault of speech, which is vsu-
ally called Tapinosis, that is when the dignitie or maiestie of a
high matter is much defaced by the basenesse of a word, as to call
the Ocean a streame, or the Thames a brooke, a foughten field
a fray, great wisdom prettie witte, an Oracion a tale, or as if
one should say to a King: may it please your mastership: To
this is opposed Bomphiologia, which giueth high titles to base
persons, and great praises to small deserts. There is another
faultie tearme of speech, called Paradiastole, which in this place
may well be mentioned, for that it also opposeth the truth by
falle tearmes, and wrong names, as in calling Drunkennesse
good fellowship, insatiable auarice good husbandrie, craft and deceit
wisdom and pollicie.

This

This vice of speech is a fit instrument of excuse serving to selfe-love, partiall fauour, blinde affection, and a shamelesse person, which for the better maintenance of wickednesse vseth to couer vices with the mantles of vertues.

Incrementum



Incrementum is a form of speech, which by degrees ascendeth to the top of some thing, or rather aboue the top, that is, when we make our saying grow & increase by an orderly placing of wordes making the latter word alwaies excēde the former in the force of signification, contrarie to the naturall order of thinges, for that euer putteth the worthiest, and weightiest wordes first, but this placeth them alwaies last, as in this example: *O my Parmeno the beginner, the enterpriser, performer and accomplisher of all my pleasures.*

Terence.

Another: Neither silver, gold, nor precious stones might be compared to her vertues.

There was neuer yet a noble Captaine, Prince, king or Emperour, whose honorable fame and renoune hath spred both far & wide, and also long continued, that may ouer match this worthy man in vertue or honour.

The vse of this figure.

This figure is both apt to bewtifie the speech and to amplifie the matter, for in forme it is neere to Articulus, and in force to comparison, and is as it were the Orators scaling ladder, by which he climeth to the top of high comparison: neither is it unlike to fire whose propertie is alwaies to ascend as high as matter can carie it.

The Caution.

In this figure order must be diligently obserued, that the stronger may follow the weaker, & the more worthy the lesse worthy, otherwise the signification shal not encrease. which this figure doth especially respect, but become a Congeries which respecteth not the increase of matter but multitude of wordes.

Aa

Anthy-

Antihypophora

Anthypophora, when we grant to an objection, bringing in another thing which maketh the same objection tollerable, Cicero: I confesse I toke that thing vpon me, peradventure a matter of great importance, and also dangerous vnto me: yet notwithstanding a cause worthe, for which I was bound to straine the strength of my age & diligence.

Another: I grant there is in it great labours, and many perils, yet by painfull trauel and valiant aduentures therein shal ensue immortall glorie.

I cannot denie but the way to learning and wisdom is long and painful, the ascent steepie and slipperie, the season darke and mistie, false turnings many, beside stops, and many other kindes of discouragements: yet by labour and constancie once attained, it bringeth with it a plentiful harvest, I meane both of profit and pleasure.

The vse of this figure.

1. To moderate.

2. To arbitrate.

1. The later not weaker then the former.

The propertie of this figure is to moderate extremitie, and to arbitrate between comparative contentions.

The Caution.

A speciall regard ought to be had that the latter clause or part of the sentence be not weaker then the former, for if it be, then the former part remaineth single in it selfe, and the oration is made verie weak and feeble.

Synæceosis

Hyperides.



Synæceosis is a figure which teacheth to conioine diuerse things or contraries, and to repugne common opinion with reason, thus: The couetous & the prodigall are both alike in fault, for neither of them knoweth to vse their wealth aright, for they both abuse it, and both get shame by it.

Guttonous feasting, and staruing famine are all one, for both weaken the bodie, procure sicknesse, and cause death.

The

The vse of this figure.

The proper vse hereof serueth to couple contrarie cuils together, & to condemne them both by shewing a reason which is taken from their vnitie in working and consent in some effect.

To vnite contraries and condemne them both.

The Caution.

If vsing this figure it is needfull to foresee and be sure wherein they consent, that one and the same reason may condemne them both.

Dirimens copulatio

Dirimens copulatio, when we bring forth one sentence with an exception before it, and immediately ioyne another after it that seemeth greater: Cicero in his oration in which he gaue the Romane people thanks for his returne: You haue (saith he) not onely taken away my calamitie, but also seeme to augment my dignitie.

Wherefore you must needs obey, not onely for feare of vengeance, but also for conscience sake. Rom. 13.

Behold, I haue not laboured for my selfe onely, but for all them that seeke wisdom. Eccle. 24.39

The vse of this figure.

This exornation hath some affinitie with incrementum, for that they both increase the signification by placing the meane first, and the worthier last: but yet they haue their difference. Incrementum increaseth by degrees of words, this by sentences: that by wordes of like nature onely, this both by like wordes and by diuerse thinges.

To encrease and amplify.

The Caution.

Here ought to be taken that the latter sentence be not weaker or lesse worthie then the former, which is a necessarie point to be regarded: for it were absurd to say, he is not onely a tirant, but also verie troublesome, or to make the latter the same that the former is, as to say he is not onely idle, but also he loneth to sit still and do nothing, then to speake thus: it were better to sit still and say nothing.

1. The latter sentence weaker then the former.
2. To repeat the same.

Correctio

Correctio, is a figure which taketh away that that is said, and putteth a more meet word in the place, whereof there be two kindes, the one is when a word is corrected before it is said.

An example of Cicero in his 7. action against Verres: We haue here brought before you Iudges, to haue your iudgement, not a theefe, but a violent robber, not an adulterer, but a breaker of all chastitie, not a spoiler of church goods, but a ranke enemy to al godly religion, not a quarrelling ruffin, but a most cruell murderer.

An example of the holy Scripture: You declare that you are y^e epistle of Christ ministred by vs, and w^ritten not with inke, but with the spirite of the liuing God, not in tables of stone, but in the fleshy tables of the heart.

Correction after the saying, Paul to the Romanes: By what law of woorkes, nay, by what law of faith?

To the Ephesians: But after you haue knowen God, nay rather are knowen of God.

For this thy shainfull and most cursed fact, what shall I call thee, a wretch, nay a beast, a beast, nay a poisonnous serpent, yet none of these are fit enough for thee, a deuill, thou art both in respect of thy malice which thou doest possesse, and of the sundry mischiefes which thou doest daily commit.

The vse of this figure.

This figure also doth effectually amplifie by the orderly encrease, but chiefly, by raising by mightie wordes, and by putting mightier in their roomes, also it maintaineth attention, for while y^e hearer vieweth the going out of one word, he straight expecteth the comming in of another.

The Caution.

Concerning both the first forme of Correction, and also the second, it behoueth that the latter wordes be mightier then the former, for to reiect y^e mightier and place the weaker betokeneth want of discretion in the Orator, or to put needlesse & fond wordes to be corrected is a signe of follie.

Meta-

2. Cor. 3. 3.

Ephes 4.

1. To amplify
2. To retaine attention.
3. To cause expectation.

1. To reiect the better & place the meaner a follie.

Metania.

Metania is comprehended vnder Correction, and it is saith Rufinianus a description of things by reprehension, thus: He sheweth himselfe a man amongst his enemies, nay a lyon But of other Authors it is taken for a forme of speech by which the Orator repenting himselfe of some word or saying past, by fault of memorie, or want of due consideration, craueth leaue to resume it, and to recite it, and to place a fitter word in stead thereof. Hereupon it is called Poenitentia Dicti, which repentance is many waies signified, and the leaue to call words backe is diuersly exprest, according to the pleasure and deuise of the Orator.

Sometime the Orator blameth himselfe, as doth Cicero in his Oration for Milo: We are foles that do presume to compare Drusus Africanus, Pompeius, and our selues with Clodius.

The vse of this figure.

The vse of this figure serueth the Orator, whē either through rashnesse of affection, weaknesse of memorie, or imperfection of speech, he hath said some thing amisse, to resume it, and amend it, or vnder pretence of misliking, to take occasion to expresse his minde more largely.

1 To correct errors of speech.

2 To expresse more largely.

The Caution.

It behoueth the Orator to take heed that he vtter no heinous, wicked, and slanderous words, with intent to correct them, for a word of offence is like a wilde bird which hath escaped thy hand and cannot be called againe.

1 Words of offence.

Paramologia.

Paramologia, of some called Paralogia, it is when the speaker granteth many things to his aduersary worthe of commendation, and at the length bringeth in some notable crime, which oppresteth and queneth all that was granted before. Cicero for Flaccus; Notwithstanding this I say concerning the whole nati-

A a ii.

the whole nation of the *Greekes*, I grant vnto them learning, I grant vnto them the knowledge of many *Artes*, I take not from them the comely grace of speech, fine wittes, singular eloquence. And furthermore, if they challenge vnto themselves any other thing, I will not deny it them, yet religion and faith that nation neuer fauoured, what vertue, what authoritie, what waight there is of all this matter, they know not.

Also it is by this figure when the speaker in his conclusion bringeth in that which was not looked for, or that which is contrary, or at least farre distant from the premises. As for example? Salomon rehearseth the partes of his felicitie, he mentioneth his riches, possessions, sumptuous buildings & pleasures: but suddenly he concludeth that all this is but vanitie and veration of spirit. This conclusion cometh vnlooked for, and verie unlike to haue ensued such premises, the expectation tendeth rather to heare what felicitie followed all this wealth and great possession: and not what vanitie or veration of spirit.

The like example of this manner of speaking is in the 21. of Iob, where he first describeth the prosperitie of the wicked, and then concludeth that suddenly they go downe to the graue.

The vse of this figure.

To confute
by detraction.

The vtilitie of this figure, consisteth chiefly in confuting and remouing the opinion of the hearer from some liking or error deeply rooted in his minde and affection, which the Orator confuteth by a conclusion suddenly inferred, for which respect it may be compared to the practice of vndermining, which as it is hardly perceiued till it hath wrought sudden subuersion, so this figure maketh no shew of the purpose till it concludeth.

The Caution.

1 To grant
the greater.
2 To inferre
the lesse.

It is a necessarie point to foresee that we graunt not the greater, and infer the lesse, or being in but one euil thing, to subuert and ouerwhelme many good: or to inferre small faultes, to disgrace & downe great vertues: for it were to kindle that which we cannot quench, or plant that we cannot pull vp, and briefly to confirme that which we desire to confute.

Metabasis,

Metabasis.

Metabasis, is a forme of speech by which the Orator in a few words sheweth what hath bene already said, and also what shalbe said next, and that diuerse waies.

1 From the equall: The matters which you haue already heard, were wonderfull, and those that you shall heare, are no lesse maruellous.

2 From the vnequall: I haue declared vnto you many of his commendable deserts, yet wil I tell you of many mo, and farre more excellent.

3 From the like: I haue hitherto made mention of his noble enterprizes in France, and now I will rehearse his wortheie actes done neare to Rome.

4 From the contrary thus: As I haue spoken of his great aduersitie and miserie, so wil I now speake of his happy prosperitie, which at length ensued, as the bright day doth the darke night, and warme sommer cold winter.

5 By preuention or occupation: Peraduenture you think me long in the threatenings of the law, I will now passe to the sweet promises of the Gospell.

6 By reprehention: I haue staied too long in lamentable matters, I wil now make mention of some pleasant reports.

7 From consequents: You haue bene tolde how he promised, and now I will tell you how he performed: you haue heard how grauously those cities offended, and it resteth now to heare how iustly they were punished.

The vse of this figure.

This eroznation is profitable in two respects it both putteth in mind what hath bene said, & also prepareth the hearer to the rest following.

The Caution.

The greatest care and regard in the vse of this figure, ought to be in obseruing these pointes. First, to be brief in the rehearsal of the matter already said, and likewise of that which shall next follow. Secondly, to prouide that the matter which followeth be neither of lesse importance nor lesse plausible then the

1 To put in minde.

2 To prepare attention.

1 Long repetitions are tedious and irksome.

2 Lesse matters following, quench attention.

matter going befoze, for a long rehearfall becommeth tedious, and wearie the hearers, and the promise of a matter of lesse importance or lesse pleasant quencheth attention and turneth away expectation.

Medela.



Edela, when seeing the offences of our friends, or of them whom we defend, to be so great that we cannot honestly defend them, or so manifest that we cannot well deny them, we seeke to heale them with plaisters of good words and pleasing speech: Whē there was a greater luxurie and ryot objected against Cælius, then Cicero durst defend, and moze euident then he could deny: notwithstanding he did extenuate the fault with gentle words, and as much as he could pacified the iudges, who were vehemently kindeled against him, he said that those things were partly the vices of times rather then of the man, he contended that some thing ought to be yelded to age, he opposeth against the offence a hope of future regard and diligence. And also as a remedie against new sprung enuy, by the acts and enterprizes which now Cælius tooke vpon him, he applieth his own expectation of Cælius modestie and honest behaviour for the time to come.

Paul to Philemon.

The Apostle Paul giueth a verie good example of this figure in his Epistle to Philemon, where he vseth sundry reasons & diuerse meanes to salue and cure the fault of Onesimus, and to appease and pacifie the displeasure of Philemon: which example may be a very good president for the vse of this figure, both in respect of the forme, and also of the equitie & lawfulness of the effect, which are two points necessarie to be obserued in all formes of speech.

Diuerse vses.

The vse of this figure.

This figure or forme of speech pertaineth properly to extenuate offences, to excuse infirmities, to appease displeasure, and reconcile friends offended.

The Caution.

It becometh the vertuous Orator to regard these necessarie obseruations in Caution, that he neuer defend things vnlawfull,

no2 denieth matters euident, no2 excuse offences y be wilful, no2 extenuate transgressions that be great, other wise he shal appeare both impudent and wicked : notwithstanding which of all these faults will not blind affection, selfeloue, euill conscience, and corrupted mindes take in hand, and either subtilly wo2ke, or audaciously perfozme,

Exuscatio.

EXuscatio, is whē the speaker being much moued with some vehement affection in himselfe, doth shew it by the utterance of his speech, and thereby moueth the mindes of his hearers, and it is vsed when persons or matters do require either great praises, or dispzaises. In praises thus: What man is he? be he neuer so enuious, neuer so malicious, neuer so ambitious of honour, but must needes commend this man, and acknowledge him to be most vertuous, most learned, most wise, who for the safegard of his country, the defence of his citie, and the riches of the common wealth, did most willingly put and yeeld himselfe to great and cruell dangers, whose learning was proued in defending, whose wisdom was wondered at, in accomplishing so dangerous an enterprize. In dispzaising thus: Who is of so carelesse a minde, that seeing these things can hold his peace and let them passe? you put my father to death before he was condemned, and being so put to death, you registred him among condemned men, you thrust me out of mine owne house by violence, you possessed my patrimony, what will you more? came you not to the seate of iudgement as you do now, to put to death or at least to condemne Sextus Roscius?

1
Cicero.

2
Cicero.

The vse of this figure.

This figure is verie generall, and may serue to manie and sundrie purposes, but chieflie to praise or dispzaise, it maie bee vsed to accuse, reprehend, to defende, and iustifie.

Diuersē vases.

The Caution.

Not to be hot
& vehement
without
cause.

Foasmuch as this forme of speech is alwaies vehement, it is not mete to be vsed but in causes necessarily requiring vehemencie. For it is a cleare signe of folly to be hotte, vehement, and clamorous in a calme cause, or small matter.

Collectio.

Vnder the name of Collectio, I do place all those figures, which because of their forme may be called Collectiues. In respect that either they leaue the sense to be collected by the hearer, or do tend to the collection of proofes and conclusions, by their formes expresse: of which the one part do expresse the Antecedent, leauing the Consequent to be collected. The other by shewing reasons do expresse both.

Emphasis.

Emphasis, is a forme of speech which signifieth that which it doth not expresse, the signification whereof, is vnderstood either by the maner of the pronuntiation, or by the nature of the words themselves. By the pronuntiation thus: Darest thou presume to praise him? That is, (Indoctus peritissimum) as much as to say: Is ignorance fit to commend learning, or folly meet to praise wisdom?

Another: Wilt thou beleue a Cretian? whereby is signified, not simply a man borne in Crete, but any other dissembler, after the nature and disposition of that nation.

Iob. 17. 14.

An example of holy Iob: I will say to corruption thou art my father, and to the worme thou art my mother and my sister. By which saying, Iob signifieth that his hope in father and mother, in sister, and in all worldly matters should cease, & that the wormes of the graue should be in their stead.

1. Reg. 20. 11.

Another example in the answer of Achab to Benadab king of Syria. Tel him (saith he,) Let not him that putteth on his harnesse boast himselfe, as he that putteth it off: signifying hereby, how little he feared Benadabs threatening, and how much he despised his arrogant

arrogant and rash presumption : and that there were as great cause why Benadab should feare to be vanquished, as hope to win the victorie.

Another of Esay: They shall break their swords into mattocks, Esay 2.4. and their speares to make fitches. By this saying the Prophet signifieth the sweet peace that should come with Christ.

Salomon bieth an excellent Emphasis where he giveth us warning that we should not speake or thinke euill of the king in our priuie chamber. For saith he: A bird of the aire shall betraie thy voice, and with her feather shall she bewray thy words. Eccle. 10. 19.

The vse of this figure.

This figure is very pleasant & apt to amplifie, for vnder an artificiall shadow, it presenteth the image of things to the view of mans consideration: & it serueth to admonition, reprehension, comiseration, and commination. The Caution.

As an Emphasis is a singular figure of wit, so is it a necessary point of wisdome to vse it to hearers of capacitie able to conceiue and vnderstand the sense and meaning thereof. For this figure speaketh as it were with a voice far distant: the sensible hearing and vnderstanding wherof requireth a diligent listning and attention, which a careless mind doth not esteeme nor a dull sense able to comprehend. Secondly, it is necessary to prouide that this forme of speech fall not into the fault of deep obscuritie, by too dark a shadow, as by the strangenesse of the word, or vnlikenesse of the thing, or vnaptnesse of the application.

1 It is pleasant.
2 It hath diuerse vices.

Syllogismus.

Syllogismns, is a forme of speech by which the Orator amplifieth a matter by coniecture, that is, by expressing some signes or circumstances of a matter, which circumstances be of three sorts, either going before it, annexed with it or following after it.

Circumstances going before. An example of the holy scripture: As the Lord God liueth before whom I stand, there shall be neither dew nor raine these yeares, but according to my word. Here by the great drought, Elias signifieth the great hunger and dearth following the drought. 1. Reg. 17. 1.

Gen. 7. 4.

Seven daies hence will I cause it to raine vpon the earth forty daies and forty nights, wherby the Lord gaue to vnderstand what a mightie flood should follow.

2 Circumstances annexed: Virgill speaking of Poliphemus, saith he held a pine tree in his hand to stay himselfe, and walked through the sea: by this we coniecture what a great bodie he had.

2 Sam. 17. 6. 7

The huge stature and great strength of Goliath is signified, by the weight of his brigandine & speare head, and by the monstrous bignesse of his speare staffe compared to a weauers beame.

Act. 24. 26.

Felix trembled, which did plainly betoken his inward horror, at the hearing of Gods iudgements.

Mat. 26. 75.

And he went forth and wept bitterly: By Peters bitter weeping, we gather how effectually he was touched with repentance by the motion of Gods spirit.

Circumstances following after: Dauid is described sorrowfully bewailing the death of his sonne Absolon, by which is collected how dearly he loued him, notwithstanding his euil inclination.

The vse of this figure.

This figure is a verie commendable ornament of eloquence, and is a meet forme of speech to amplifie any great or excellent matter. For by this figure the Orator speaketh to his hearer a far off, giuing some signe or token to the reason of the hearer, where by his whole meaning may easily be gathered.

The Caution.

In vsing this figure, it is requisite and necessary to signifie our meaning by such circumstances as may best amplifie the matter, and most clearly signifie our meaning: otherwise we shall speake in the cloudes without profit.

Noema.

NOema, is a forme of speech by which the speaker signifieth something so priuily that the hearer must be faine to seeke out the meaning, either by sharpnesse of wit, or long consideration. Hortentius said, that he was neuer made friends with his mother and his sister: meaning that there was neuer any debate or contention betwene them.

Quin-

Quintilian in his 8. booke and 5. chapter bringeth in an example of a certaine woman, who hauing a brother whom she dearly loued, and had verie oft by giftes and hire, withdrawen him from the dangerous exercise of sword play: and seeing that neither by the perswasion of her loue, nor by the allurements of her giftes her desire might take effect, while he was a sleepe she cut off his thombe: which iniurie whē with great furie he sought to reuenge, she thus signified her minde. Another (saith she) thou art well worthie of a perfect hand without maime, vnderstanding that it were not amisse, that such a one should meete with his owne destruction, that did so oft seeke it with his owne will.

Worthy of a
hand with-
out maime.
See Mat. 10.
39.

The vse of this figure.

The vse hereof serueth onely to conceale the sense from the common capacitie of the hearers: and to make it priuate to the wiser sort, who by a deepe consideration of the saying, are best able to finde out the meaning.

The Caution.

This figure ought to be vsed verie seldome, and then not without great cause, considering the deepe obscuritie of it, which is opposed to perspicuitie, the principall vertue of an Orator.

Metastasis

Metastasis is a forme of speech by which we turne backe those thinges that are objected against vs, to them which laid them to vs: When Antony charged Cicero that he was the cause of ciuill war raised betwene Pompeius and Cæsar, Cicero rebounded the same accusation againe to Antony, saing: Thou Marcus Antony, thou I say gauest to Cæsar (willing to turne all byside downe) cause to make war against thy countrey.

When Ahab likewise charged Elia, that it was he which troubled all Israel, nay saith Elia it is not I that trouble Israel, but thou and thy fathers house, in that you haue forsaken the com- 1. Reg. 18.

mandements of the Lord, and thou hast followed Baal.

The vse of this figure.

To confute.
To accuse.

The vse of this figure serueth both to repell obidions, and also to reply by accusacions, and all at one time. This figure by the violence of his rebound driueth the edge of his enemies sword vpon his enemies head, or as it were taking vp his enemies arrowe sendeth it backe from whence it came.

The Caution.

This figure is of little force without a reason annexed to the obidion returned, for to denie the one, and to affirme the other without shewing reason of that is said, is a verte feeble manner of confutation or accusation, and is more mete for children and fooles then for men of vnderstanding and wise dome.

Brachiepia



Brachiepia is a forme of speech, by which the matter is briefly told with no more words then those that be necessarie: or when the Orator by breuitie cutteth off the expectation of the hearers.

An example: Pompeius prepared for war in winter, began it in the spring, and furnished it in summer.

Another: As he passed by, he tooke Lemnum: then he left a garison at Tharsus: after that he got a cittie in Bithinia, driuen from thence into Hespontus, straight way wan Abidus. Cicero for Manlius: How speedilie Pompeius being Captaine sailed with behemencie of war, who entred into Cilicia, spied out Africa from thence came with his flauie into Sardinia. The like breuitie Simo vseth in Terence: The corps (saith he) goeth befoze, we follow after, we come to the graue, it is put into the fire, a lamentation is made.

The vse of this figure.

Breuitie comprehended in few words maketh a quick dispatch of many thinges, wherefoze it is to be vsed either when matters need no long speech, or when time requireth speed, or the hearers such as few wordes may instruct.

The

The Caution.

In coneting breuitie, it is necessarie to auoide extremitie, for too much hast leaueth the Oracion manie times obscure and vnperfect, as may be seene in their workes which did so much affect this forme whereby they fell into obscuritie.

Procatalepsis

Procatalepsis is a forme of speech by which the Orator perceiuing afozehand what might be obiected against him, and hurt him, doth confute it before it be spoken, or thus: when the Orator putteth forth the same obiection against himselfe, which he doth thinke his aduersarie would, and

then refelleth it by a reason, whereby he doth prouidently preuent him. Cicero: as if some Iudge or commissioner might say vnto me, thou mightest haue contended with a lighter action, thou mightest haue come to thy right by a more easie and profitable way: wherefore either change thine action, or resist me not as Iudge: or if he do prescribe after what sort I ought to sue for my right, to which obiection he maketh this answer. Notwithstanding he seemeth either more fearfull than is reason a Iudge should be: or else he dareth not iudge that which is committed to him. Likewise against Verres, Cicero saith, that he knoweth some men will maruell, seeing so many yeares he defended many, and hurt none, he doth now come to accuse Verres, then he doth shew them that this accusation against Verres is a defence of their fellows.

An example of Paul: Thou wilt say then vnto me, why then blameth he vs yet? for who hath been able to resist his wil? But **Man** who art thou which disputest with God? shall the pot say to the potter, why madest thou me on this fashion? Rom. 9.

Another: Some man will say, how arise the dead? with what bodies shall they come? thou saile, that which thou sowest is not quickned except it die. 1. Cor. 15.

The vse of this figure.

This forme of speech doth properlie belong to confutation, & is

1. To confute.
2. It causeth attention & expectation.

also an ornament which greatly enricheth the oration with a new encrease of matter, & occupieth the mind of the hearer as well with the consideration of the objection going before, as with attention and expectation of the answer following.

The Caution.

1. Curious and vaine objections.
2. Weake answers.

The principall pointes and partes of warning in the vse of this figure are these: first to take hede of curious and vaine objections. Secondly of weake and vninsufficient answers: for it is an easier matter to moue hard objections, then to make sufficient solutions: and the Orator committeth a great absurditie when he maketh an objection which after he is not able to answer: whereby he sheweth his aduersaries strength, and his owne weaknesse.

Aetiologia

Cicero.



Etiologia is a forme of speech by which the Orator ioineth reason or cause to a proposition vttered, Cicero: There be no wiles more priuie then these which be hid in dissimulation of dutie, and in custome of acquaintance, for thou maist easilie by taking hede thun an open enemy: but this hid, inward and familiar euill, doth not onely appeare, but also oppress, before thou shalt be able to foresee and espie it. Cicero for Archia: Looke what wit or eloquence I haue, Iudges, Archia may iustly challenge it to himselfe: for he was the first and principall, that caused mee to follow these manner of studies.

Amos. 1.

An example of the Prophet Amos, thus saith the Lord: For three and foure wickednesses of Edom, I will not spare him, because he persecuted his brother with the sword, bare hatred very long, and so kept indignation alwaies by him.

Psal. 18.

Another: He brought me forth into a place of libertie, he brought me forth euen because he had a fauor vnto me.

Rom. 1.

Another: So that they are not without excuse, because that when they knew God, they glorified him not as God, neither were thankfull, &c.

The

The vse of this figure.

This figure is vsuall in all good Authoꝝ, and is of great strength in speech, foꝛ that the sentence said, hath alwaies the reason ioined vnto it as an authenticke seale to an euidence: and it serueth to confirmation and confutation.

1. To cōfirm.
2. To cōfute.

The Caution.

The speaker in the vse of this figure ought to be sure that the reason oꝛ cause which he ioineth to the proposition be good & sufficient, lest he weaken that which he should confirme, and disgrace that which he should bewtifie.

The reason
or cause
ought to be
sufficient.

Apodioxis.



Podioxis, when the Oratoꝛ reiecteth the obiection oꝛ argument of his aduersaries as thinges needlesse, absurde, false, oꝛ impertinent to the purpose, as proceeding from follie, oꝛ framed by malice, oꝛ inuented by subtiltie. Cicero foꝛ Milo: What should Milo hate Clodius the flower of his glorie?

Another: And would any wise man euer haue so said? were not ignorance the cause of this opinion, follie could not be the frute.

To the Sadduces captiously enquiring of Christ, concerning the state of mariage in the resurrection, he answered: you do erre, not knowing the Scriptures, neither the power of God: by which answer he reiecteth their captious obiection, by noting their ignorance.

The vse of this figure.

This forme of speech is proper to reiect vaine and fond arguments of an aduersarie: namely such as are vnwoꝛthie of answer.

To reiect.

The Caution.

To reiect necessarie obiections oꝛ true arguments repugneth veritie, and to reiect them with derision oꝛ scoꝛningly opposeth modestie, both which ought foꝛ the loue of verity and charity euermoze to be shunned.

Not to reiect
true argu-
mentes.
Not to de-
ride the
truth.

Expositio

Expositio, when many reasons being reckoned by which something may be done or not done, one reason is left which the Orator standeth unto & concludeth upon, and the other are taken away, thus: Seeing this ground was mine, thou must needs shew, that either thou diddest possess it being void, or made it thine by use, or bought it, or else that it came to thee by heritage: Thou couldst not possess it void when I was in possession: also thou canst not make it thine by use: Thou hast not to shew that thou diddest buy it, it could not come to thee by inheritance, and I alive: it followeth then that thou wouldest put me from mine owne ground, before I be dead.

Another example: knowing that almighty God hath in his hand all thinges that we neede, how shall we come by them? we can take nothing from him by force, for he is most strong and mightie: nor get any thing from him by fraud, for he is most wise and prouident: if we challenge any thing of him by law, he will proue that he oweth vs nothing, wherefore it followeth that either he must giue them, or else we must go without them.

The use of this figure.

This figure serueth onely to proue some thing by a band of manie reasons.

The Caution.

No reason
omitted.

It is the dutie of the speaker to regard the truth of his reasons, and the necessitie of the consequent, and that he omit no reason which may reproue his conclusion.

Paradigma

Paradigma is the same which the Latines call Exemplum, and we in English an example, and in Rhetorike it is called the rehearsall of a deede or saying past and applying of it to our purpose, whereof there be two kindes, the one true which
is

is taken from Chronicles & Histories of credit, and it is of great force to moue, perswade, and enflame men with the loue of vertue, and also most mightie to deterre and dissuade them from vice: It is also vsed not onely to confirme matters, but euen to augment, enrich, bewtifie, and garnish them with much comelinesse.

Examples which are vsually applied in these respectes, be either like, vnlike, or contrarie, and therefore they are vsed commonly in a comparatiue forme, and being aptly compared, and fitly applied, they present to the view and contemplation of our minde, the true and liuely Image of time past, for by them it is that we know and see what was done long before our birth, not onely at home, but also in countries far distant from vs, for by histories and memorials of deedes done and sayings vttered, which are the fountaines from whence we take our examples: we behold ancient deedes and sayings of antiquitie, not as past but as present, Princes, Patriarchs, Prophets, tirants wise men and fooles, holie and wicked, not as dead, but as liuing, ruling, teaching, doing or speaking, euerie one following the inclination of his will, either directed by godly wisdom, or seduced by ignorance, and malice.

These are they whom we diligently looke vpon with the eyes of our mindes, and also deeply considering both what they were, what they did, what they receiued, and what they suffered: if they were Kinges how they ruled and gouerned, if Patriarches how they liued, if wise men what they said, if fooles, what they committed, if godly what they reaped, and also if wicked, how and in what manner they were punished, whereby we do plainly finde that as there be actions in men, so it plainly appeareth, that there is a most iust iustice in GOD, by whose wisdom, loue, fauour and mercie good men are protected, aduanced, and made happie: and contrariwise, the euill and wicked by his indgement and power are iustly punished.

These and other such like frutes we reape by the bene-

Cc y.

fit of examples, and therefore their vse in doctrine is to be greatly commended, so be it, that they be aptly applyed and truly exprested, for they instruct plainly, moue mightily, & perswade effectually. Finallie, their vse is generall, for they are in their natures and seuerall properties apt to enrich, garnish, confirme and amplifie any matter or cause be it neuer so great, so graue, or so excellent. Thus much for the vse and commendation of examples.

The Caution.

In the vse of examples there are diuerse and necessarie obseruations to be diligently regarded.

First, that a good example be not ill applied, as to a false purpose and wrong end.

Secondly, that we make not publicke examples of priuate actions.

Thirdly, that we alledge not an ill example of a good man to confirme sin, as to alledge the bigamie of Iacob, the adulterie of Dauid, and the crimes of other holie men to confirme the like sinnes.

Fourthly, that we confirme not holy Scriptures by prophane examples.

Fifthly, that we vse not reuerend examples vnreuerently, nor such as be graue in light matters, nor contrariwise light and wanton examples in reuerend, and graue causes.

Sixtly, the extraordinary examples of extraordinary persons are not to be commended to imitation.

The other kind of example is fained by Poets and inuentors of fables for delectations sake, & those fained examples are taken from Poets inuentions, and from the deuises of Apologies, and fables attributed to brute creatures, as to beastes, birds, fishes, bees, antes, and creeping wormes, also to trees, hearbs, fountains, meadowes, mountaines and ballies, in like maner to the Sunne, Moone, and Starres.

This kinde bringeth a marvellous delectation to the hearers, but especially to the simpler sort, yet being wittilie inuented,

ted, and aptly applied, they are not onely allowed of wise men, but also are much commended: the vse whercof ought to be verie rare, namely in great and graue causes.

The Caution.

Fained examples and Apologies, ought to be vsed verie seldom, and then not without some fit occasion.

Secondly, regard ought to be had, that they be not alledged in the forme and countenance of true histories, whereby the truth is violated, and the simple and silly hearer seduced.

Thirdly, that they be not applied in the stead and place of true examples, to confirme graue and serious causes.

Fourthly, it is necessarie that discretion be vsed in their choice, that they be not unfit, foolish, vnchast, or any way vndercent, all which are in wisdom and vertue to be auoided.

Gnome.



Nome, otherwise called Sententia, is a saying pertaining to the maners and common practises of men, which declareth by an apt breuitie, what in this our life ought to be done, or left vndone. First it is to be obserued, that euerie sentence is not a figure, but that only which is notable, worthy of memorie, and approued by the iudgement and consent of all men, which being such a one, maketh by the excellency therof the Diction not onely beautifull and comely, but also graue, puissant, and full of maiestie, whereof there be sundry kindes.

The first a Sentence vniuersall, which containeth no certaine person or thing: As euill gotten goods are euill spent: euill will neuer said well: enuy is a punishment in it selfe.

The second is a single sentence, as, a Citie in sedition cannot be safe, the contented man is verie rich, necessitie hath no law.

The third is a double sentence: Flattery getteth friendship, and truth hatred: An old soze is sone hurt, and a testie man sone angrie.

In all worldly matters something euer lacketh, and nothing

Cc iiij.

long endureth.

The beginning of euerie action is easlie sene, but the sequele is vncertaine.

The fourth is a sentence without shewing a reason : Young men ought to reuerence their elders : Silence doth well beseme women kinde. The hastie man neuer wanteth wo.

John. 3.

The fifth, a sentence rendering a reason : He that doth euill, hateth the light, lest his deeds should be reprobued.

It is good to liue so, that the rehearfall of our liues may not make vs ashamed.

Cast not too much away with thy hands, lest thou be forced to seeke it with thy teete.

The sixth, is a sentence consisting of contraries : By concord small thinges encrease, by discord great riches are sone consumed.

A guiltie conscience is alwaies afraid, but he that hath done no euill liueth in quiet. Better is a messe of pottage with loue, then a fat ore with euill will. Salomon is much delighted with this kinde of sentence : for many of his prouerbes be compounded of contrary sentences.

The seventh, is a sentence of diuerse things, as : Death is not to be feared, but the way and passage to death.

Error and repentance, are the companions of rashnesse.

The eighth, a sentence shewing what doth happen in life, as : Pride goeth before, and shame cometh after. Prodigalitie is the mother of pouertie. To day a king, to morrow dead : Life and death are in the hands of the tongs, mans nature is couetous of newes, we couet after things forbidden, and loath those which are commanded.

The ninth is a pure sentence, not mixt with any figure, as : It is good to be merry and wise. He is happie which taketh warning by other mens harmes.

The couetous man wanteth as well that which he hath, as that which he hath not.

The tenth, is a sentence of equitie : Do as thou wouldest be done to. He that is mercilesse shall of mercy misse.

The eleuenth is a figured sentence, wherof there be as many kindes

kindes, as there be figures: If it be figured, it beareth the name of the figure wherewith it is ioyned.

The Caution.

Now in a sentence hede must be taken, that it be not false, strange, too long, or light, without pith or importance. Secondly, that they be not too oft used, and too thin sprinkled in our speech, for that which is lawfull for Philosophers, is not granted to Orators, because Orators are the handlers of matters, and Philosophers the instructors of life.

The vse of this figure.

The vse of sentences is marvellous great in morall Philosophie, and also verie profitable, and pleasant in the Art of Rhetoricke: yet are sentences verie sparingly sprinkled in the Orations of the most eloquent Orators, and that onely in consideration of their singular beautie and brightnesse: for excellent sentences ought to be esteemed as precious pearles and costly iewels in princely vestures, and as the most beautifull flowers in gardens and fieldes, and as the most glorious lightes in the firmament: all which as they are most excellent in beautie and glorie, so are they most rare by creation and nature.

Epexegetis.

Epexegetis, is an added interpretation: that is, when the Orator doth interpret a word or sentence going before by another word or sentence comming after in this manner: When shall be opened the rightuous iudgement of God, which will reward euerie man according to his deeds. That is to say, praise, honour, and immortallitie to them which continue in well doing, and seeke immortallitie: but vnto them that are rebels, and do not obey the truth, but follow vnrightheousnesse, shall come indignation, wrath, tribulation, &c. I know that in me, that is to say, in my flesh dwelleth no good thing.

Rom. 2.

Rom. 7. 18.

The vse of this Figure.

This figure is euermore vsed when the speaker is desirous to make his meaning most plaine & manifest, supposing it needful for the better explanation therof, to adde a light som enterpretation, whereby darke senses are well declared, and the hearer well instructed.

The Caution.

There be two most needfull obseruations herein to be regarded, the one, that the interpretation be a true declaration of the sense, and in no part false, the other, that it may giue light, and manifest the word or sentence which it expoundeth, and not obscure it, as some enterpreters now and then do, who through ignorance and want of art, make their interpretations darker then the text, whereby it commeth to passe, that there is caused a most darke eclips of bright doctrine, through the interposition of ignorance, which is well resembled in a soze eye, which being tormented and darkened with a pin and a webbe, causeth the other also to become dunne and halfe blinde.

Propositio.

Propositio, which comprehendeth in few words, the summe of the matter whereof we presently intend to speake.

Cicero: I haue now to speake of the excellent and singular vertues of Pompeius. There was no cause why Neuius should demand of the Pretor, that he might possesse the goods of Quintius by an iniunction. Cicero against Verres. It is necessary to speake concerning our contention, that you may haue what to follow in defending your accuser. Cicero against Catiline: And because the decre of the Senate is not yet written, I will shew you as much therof as I can call to remembrance. Also, before I begin to speake of the common wealth, I will complaine a litle of the iniuries yesterday done by Anthony.

The

The vse of this figure.

This figure both much beautifie the Oracion, so that it be apt and well applied. Now in a propositiō there are three things to be considered.

First that it absolutely containeth whatsoever pertaineth to the cause.

Secondly that it be well divided.

Lastly, that it be disposed in an order, most meete for the same cause : for by this meanes the Oracion shall not be confounded, with too great an heape of matters, while the hearer hath some certaine thing whereupon he may occupie his minde, both what to remember and what to expect. And likewise the speaker shall not need to doubt which way to go, when the matter is plaine before his face.

The Caution.

The Caution of this figure is sufficiently exprest in the vse.

Expolitio.

Expolitio, when we abide still in one place, and yet same to speake diuerse things, many times repeating one sentence, but yet with other words sentences, exornations, and figures: it differeth saith Melancton, from Sinonimia, forasmuch as that repeateth a sentence or thing onely with changed words: but this both with like words, like sentences, and like things, hauing also many exornations to the garnishing thereof. Cornificius teacheth that of this figure, there be two kindes, the one when we rehearse againe the verie same thing, but not after the same manner, for there is nothing more wearisome, and that may sooner bring satietie and irksomnesse to the hearer, then Tautologia, which is a wearisome repetition of all one word. But tarrying still in one place, we do varie one thing or sentence diuerse maner of waies, and entreat of it with sundry fashions of speech. This first kind is three maner of waies varied.

Tautologia,
what it is.

The first by shift and chaunge of words, which is called Sino-

nimia, whereof hath bene said.

Secondly by altering of pronunciation, that is to say, when the Orator doth occupie or repeat the same words and sentences with a certaine alteration and chaunge of his voice and gesture. Sextus Roscius is conuicted that he slew his father. Now this is said with a plaine pronunciation: Did Sextus Roscius slay his father? with an interrogation, which is full of maruelling: and likewise that which the Orator hath vttered in hot and vehement speech, he may repeat againe with coole and quiet words.

Thirdly by alteration of the handling or entreating, as when the Orator conueyeth his speech either to Prosopopeia, Sermocinatio, Exuscatio, or to any other such like figure. Cicero when he had reckened vp many mischieuous deedes of Catiline, and many of his wicked doinges practised against the common wealth, and had accused him most grieuously in the Senate, he commanded him to get out of the Citie, he changeth the handling of his sentence, and translateth his speech to Prosopopeia: where by he saith the country chiding with Catiline, and rehearseth in order all his vngacious, mischeuous, and vnluckie deeds, enterprised against it, accusing him sore, and willing him to depart out of it. There hath saith he, no abhominable or wicked deepe bene heard or scene these many yeares but through thee: no naughtie factes without thee: thou onely hast slaine many Citizens, and neuer yet punished: thou hast bereed and robbed thy fellows, and nothing said vnto thee: thou hast not only bene able to neglect lawes and statutes, but also to ouerthrow them and breake them in peeces, with much moze following.

The second kinde of expolition.

The second kinde of expolition is, when we speake one thing with many changes, which as some Authours do teach, consisteth of seuen parts: and what these parts be, this example now following doth shewe. Whereby the Authour to Herenius teacheth verie plainly the whole reason of publishing, thus: A wise man will shunne no perill for the common wealth. Therefore
as

as oft times it cometh to passe, that when he which will not die for the common wealth, hath of necessitie die with it. And because all commodities are receiued of the country, no discommoditie ought to be esteemed great or græuous for the country, wherefore they do vnwisely which shun y perill which must needs be bidden for the country: for neither can they auoyd the discommodities, and against their Cittie they are found vnthankfull. But they which with their own perill do willingly resist the perils of their country, are iudged wise men, for that they both render that honour to the common wealth which they owe vnto it, and had also rather die for many, than with many.

For it is a verie vnreasonable thing to restore life receiued of nature, to nature when she compelleth, and not to giue it to thy country when she craueth it: forasmuch as thou hast by thy country preserved it, and when thou maist with great vertue and honour die for thy country, to chouse rather to liue by dishonour and cowardnesse, and where as thou canst be content to put thy selfe in daunger for thy friends, parents, and the rest of thy kinsfolk, to be vnwilling to enter into danger for the common wealth, in which both this and that most reuerende name of countrey is contained. Therefore as he is worthe to be contemned, which in sailing had rather saue himselfe then the shippe, so is he worthe to be blamed, which in ieopardie of the common wealth prouideth more for his priuate safetie then for the common preservation. From a broke ship many haue escaped, from the shipwreck of the country no man can well escape: which me thinke Decius did well perceiue, who as it is reported, bending himselfe to die for the safetie of his souldiers, ranne into the middest of his enemies, whereby he let his life go, but lost it not: for with a thing of smal value, he redeemed a thing of great price: he gaue his life, he gained his country: he parted with his life, he obtained glory: which published with high praise, the elder it wareth, the more & more it shall shine.

Now forasmuch as it is shewed by reason, and proved by example, that we ought to venture our liues for the common wealth, those men are to be iudged wise, which shun no perill for the safetie of their country.

Now albeit the Authoꝝ hath giuen this example, yet an Ora-
toꝝ is not alwaies so straitly bound, as to obserue euerie point
hereof: but hath a larger libertie to vie it, as it may seeme
best vnto him.

The vse of this figure.

The vertue of this figure is great and well woꝛthie to be
reckoned and esteemed among the most principall orna-
ments of eloquence, both in respect of the great copie of woꝛds,
and matter, and also of the diuersitie of pꝛoofes and pleasant
varietie: the vse of it is verie generall and fit foꝝ any great
and weightie cause.

The Caution.

In vsing exposition it is verie necessarie to auoide Tautolo-
gies, to which the vse of this exornation is much subiect which
may be easily pꝛeuented by pꝛeparation, and the furniture of o-
ther figures.

And also it behoueth him that shall vse this figure to pꝛouide
afoꝛehand both the platfoꝛme and the matter, lest his reasons
and pꝛoofes be to seeke, oꝝ his examples vnreadie, oꝝ his simili-
tudes vnprepared, oꝝ his conclusion in the wilderness God
knoweth where.

Scematismus



Scematismus, when the Ora-toꝝ propoundeth his
meaning by a circuite of speech, wherein he would
haue y^e vnderstode by a certaine suspition which
he doth not spsake. and that foꝝ 3. special causes.

1. Foꝝ safetie sake. As when it is dangerous to
speake directly and openly.
2. Foꝝ modestie and good manners sake: As when it is unde-
cent to be spoken plainly.
3. Foꝝ delectation sake and grace of the hearer, as when it may
bꝛing greater delight vnder the figuratiue shadow, then by the
plaine report and open shew.

1. If some good man for the loue of iustice and pittie of his countrey should take vpon him to reprehend a tirant, and to remoue him from his crueltie, to an equitie and mildnesse of gouernment, he should venture vpon a verie dangerous enterprise, more likely to lose his life, then obatine his purpose, as often experience hath proued: Except the manner and forme of his handling the cause be with the greater wisdome premeditated, and the more circumspectly deliuered. For Kinges and tirants which are mightie, are not wont, or can hardly heare their faultes and wickednesses, which they commit with patient mindes, but rather kindled with displeasure, goe not so soon in hand, to amend their errors, as to reuenge his aduertisement: And therefore he should take this dangerous enterprise in hand must doe it with a cunning shadow of speech, and not in the sight of the Sunne, I meane not openly and plainlie: for the naked truth doth often offend in a naked tale.

This was well
observed of
Nathan.
2. Samuel. 12

The Oratores speech may be shadowed two manner of waies, either by reproving another person, in whom the same evils are, or were in, while he liued: or by commending such persons in whom the contraries are. If a man should in the respect of reprehension speake to Dionysius the King of Sicilia, he might reprove the crueltie of Phalaris, and by an artificiall description and reprehension of that crueltie and tirannie in Phalaris, he may make a most bright and resplendent glaasse wherein Dionysius must needs behold himselfe and his deformed tirannie.

Or if a man shall commend and highly praise those Princes and Kinges which haue done the contrarie, I meane, which haue gouerned by wisdome, equitie, moderation and mercie. An euill man hearing the praises, and glorious fame of others, is moued in mind, and begins to couet commendation and praise, and seeing it cannot be obtained onely by desire, he enclineth to the meanes by which he may deserue it.

2. For modesties sake, thus: whose mother is delighted with daily mariages, signifying hereby her vnchaste life.

The holy Scripture in this respect hath many examples, and
Do 13

chast Phrases, which ought to be presidents to vs as oft as we haue occasion to expresse or signifie matters which are bashfull & vndecent to be plainly told.

Adam knew Eue his wife which conceived and bare Cain.

Thou shalt not be excellent because thou wentest by to thy fathers bed. Salomon obserueth most samely the chastitie of speech, where he saith. Let her breasts alwaies satisfie thee, and hold euer content with her loue. And in the next verse: Why shouldest thou embrace the bosome of a stranger?

Herein nature it selfe also seemeth to prescribe this dutie, that those things, which she hideth, mans owne reuerence ought to keepe secret.

3. To delight the hearer by the grace of shadowed speech is very vsuall among pleasant wittes and apt conceites: and therefore I iudge it needlesse to exemplifie this part. Concerning the vse and caution of this figure there is already sufficiently said.

Parenthesis.



Parenthesis is a form of speech which setteth a sentence a sonder by the interposition of another, or thus: When a sentence is cast betwene the speech before it be all ended, which although it giueth some strength, yet being taken away, it leaueth the same speech perfect enough.

An example of Esay: At that time all vineyardes (though there were a thousand vines in one, & sold for a thousand silverlings) shalbe turned into briars and thornes.

Another of the Apostle Paul: They are the ministers of Christ (I speake as a foole) I am more, &c.

The vse of this figure.

A Parenthesis is often put in, when the speaker supposing that the hearer may demand a reason, or make an obiection to that which he saith, preventeth him by an interposition expessed before the sentence be all ended, so that hereby it may appeare that a Parenthesis serueth to confirme the saying by the interposition of a reason, and to confute the obiection by the timely prevention

uention of an answer: Also where the sentence may seeme
darke or doubtfull, it putteth in a short annotation or exposition
to giue light and to resolute the doubt.

The Caution.

Parentheses if they be verie long they cause obscuritie of the
sense, and sometime confusio of former and matter, in so much
that the speaker forgetting the former part of y^e sentence knoweth
not what the latter should be. Also a needlesse interposition is like
vnprofitable household stuffe that filleth roome but doth no seruice:
or like to the *Spilletoe*, which albeit it standeth in the tree, and li-
ueth by his iuice, yet is neither of the like nature, nor beareth the
like frute.

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booke, with the number of the leafe where
to find any one.

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